MAQAMAT-E-INAYTIYA

Ameen Ullah Khan Inayti

Rajmangal Prakashan

An Imprint of **Rajmangal Publishers**

ISBN : 978-9349988675

Published by :

Rajmangal Publishers

Rajmangal Prakashan Building,
1st Street, Ozone, Quarsi, Ramghat Road
Aligarh-202001, (UP) INDIA
Cont. No. +91- 7017993445
www.rajmangalpublishers.com
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sampadak@rajmangalpublishers.in

प्रथम संस्करण : June 2025 – पेपरबैक

प्रकाशक : राजमंगल प्रकाशन

राजमंगल प्रकाशन बिल्डिंग, 1st स्ट्रीट,

ओजोन, क्वार्सी, रामघाट रोड,

अलीगढ़, उप्र. – 202001, भारत

फ़ोन : +91 - 7017993445

First Published : June 2025 - Paperback
Printed by : Repro India Ltd & Manipal Tech Ltd.
eBook by : Rajmangal ePublishers (Digital Publishing Division)
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MAQAMAT - E - INAYTIYA

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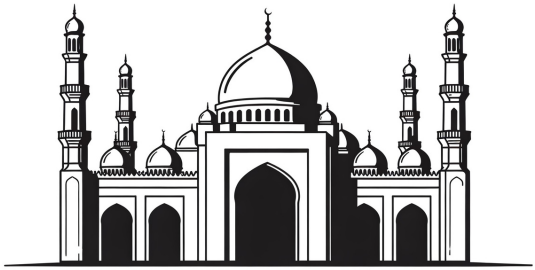

HAFID-E-IBN WAHID HAFID-E-AZIZ IBN SAFI AMEEN ULLAH KHAN INAYTI

مقامات عنائیتیہ

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امین اللہ خان عنائیتی

MAQAMAT - E - INAYTIYA

بسم الله الرحمن الرحيم

DEDICATION

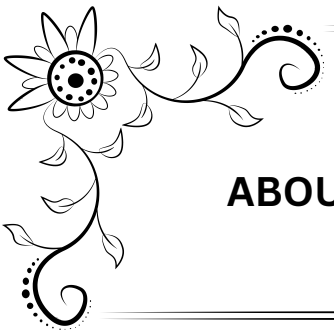
This book is a heartfelt dedication to every seeker of truth, whether they are deeply rooted in the faith or just beginning their spiritual journey. It is an invitation to all individuals who yearn to safeguard their spiritual well-being and fortify their convictions, providing a guiding light on the path to enlightenment.

The author firmly believes that the wisdom and insights contained within these pages will resonate with readers from all walks of life, transcending boundaries of faith and culture. Even those who may not be familiar with the teachings of Islam will find solace and guidance in its words, discovering a pathway to spiritual growth and self-discovery.

For those who fear the Almighty and seek redemption, this book serves as a beacon of hope, offering a starting point for introspection, self-improvement, and spiritual renewal. Its pages are filled with timeless wisdom, gleaned from the works of esteemed scholars who have dedicated their lives to the pursuit of knowledge and spiritual understanding.

The author acknowledges the profound influence of revered Rampuri scholars, including Hazrat Qiblah Maulvi Shah Irshad Hussain Sahib, Hazrat Maulvi Shah Inayat Ullah Khan Sahib, and Hazrat Maulvi Aziz Ullah Khan Inayati Sahib, whose collective wisdom and expertise have shaped the intellectual and spiritual landscape of their community. Their legacy continues to inspire and guide those who seek knowledge, wisdom, and spiritual growth.

Through this book, the author aims to share the fruits of their labor, offering readers a unique perspective on the human experience and the quest for spiritual fulfillment. It is a testament to the power of knowledge, compassion, and faith, and a reminder that the pursuit of wisdom is a lifelong journey, one that requires dedication, perseverance, and an open heart.



ABOUT THE AUTHOR?

Ameen Ullah Khan Inayati was born in Rampur and belonged to a devout Islamic family. His grandfather, Molvi Muhammad Aziz Ullah Khan Inayati, was a renowned scholar in Rampur who taught at Madrasa Aliya. Ameen was deeply inspired by his grandfather's passion for Islam and sought to acquire comprehensive knowledge of the faith. However, after his grandfather's passing, Ameen's father, Safi Ullah Khan Inayati, recognizing the demands of the modern world, relocated Ameen, his two sisters, and their mother to Aligarh for their secular education.

Initially, Ameen didn't have a strong inclination towards Islamic studies, but everything changed when he met Qari Akhlaq in the 4th grade. Under Qari Sahab's guidance, Ameen spent six years learning Quranic translations, Azan, and Qirat. Besides his academic pursuits, Ameen was also passionate about martial arts and trained in Taekwondo for ten years, becoming a national player and earning a 1st Dan Black Belt.

As Ameen progressed to the 12th grade, his focus shifted away from Taekwondo. However, his love for Azan persisted, and he would often recite it in various mosques across Aligarh. This led to a fateful meeting with Mufti Mohd. Abid, under whose mentorship Ameen began studying Molviat. Ameen's thirst for knowledge drove him to learn various subjects like Saba Qirat, Falsafah, Balagah, Arabic, and Farsi from Mufti Sahab.

Beyond his academic pursuits, Ameen was keen on acquiring diverse knowledge. At a young age, he began reading books on Ilm-e-Nabz and Hakimi, leveraging books as his primary source of knowledge rather than relying on specific teachers. Ameen's journey into authorship began with writing a book on martial arts, followed by Islamic books, which he presented in English to a global audience.

For his own personal growth, Ameen chose to pursue Molviat for religious studies and engineering for secular education, driven by his childhood dream of becoming an aeronautical engineer.

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PART 1 - TARTEEL-O-QIRAT

THE SIGNIFICANCE OF TAJWEED AND QIRAT IN ISLAM

The importance of reciting the Quran with Tajweed and Qirat stems from the fact that Islamic knowledge and literature are deeply rooted in the Arabic language, the language of the Prophet Muhammad (PBUH) and the Quran. When the Angel Jibril (AS) revealed the Quran to the Prophet, it was in Arabic, emphasizing the need for Muslims to understand and recite the Quran in its original language.

UNDERSTANDING TARTEEL AND QIRAT

Tarteel refers to the slow and deliberate recitation of the Quran, as mentioned in Surah Muzammil: "Recite the Quran in slow, measured, rhythmic tones" (Quran 73:4). This verse highlights the importance of reciting the Quran with proper Tajweed, paying attention to the pronunciation, intonation, and rhythm.

THE IMPORTANCE OF ARABIC LANGUAGE

Arabic is not just a language but a key to understanding the Quran and Islamic knowledge. Muslims are encouraged to learn Arabic to comprehend the Quran and its nuances. Qari Ameen Ullah Khan Inayati Sahab's emphasis on Qirat and Tarteel underscores the significance of reciting the Quran correctly.

KEY ASPECTS OF TAJWEED AND QIRAT

Tajweed involves the proper pronunciation of Arabic letters, while Qirat refers to the different modes of recitation.

Understanding the rules of Tajweed and Qirat is crucial for Muslims to recite the Quran accurately and with proper etiquette.

CHALLENGES IN UNDERSTANDING THE QURAN

Some people may find the Quran challenging to understand due to its unique language and style, which differs from other literary works. However, with proper guidance and study, Muslims can unlock the meanings and wisdom contained within the Quran.

CONCLUSION

In conclusion, Tajweed and Qirat are essential aspects of Islamic worship, enabling Muslims to recite the Quran with precision and devotion. By understanding the importance of Arabic language and the rules of Tajweed and Qirat, Muslims can deepen their connection with the Quran and enhance their spiritual growth.

ILM TAJWEED

Understanding Tajweed: The Art of Quranic Recitation

Tajweed is the science of reciting the Quran with precision and perfection. It involves pronouncing each letter correctly, with its specific characteristics and attributes. Without knowledge of Tajweed, one cannot recite the Quran accurately.

THE IMPORTANCE OF RECITING THE QURAN

Reciting the Quran is as important as understanding its meaning. When we recite the Quran correctly, we can comprehend its message and implement its teachings in our lives. The process of reciting, understanding, and implementing the Quran is interconnected.

DEFINITION AND PURPOSE OF TAJWEED

Tajweed is defined as the art of pronouncing each letter of the Quran from its correct place of articulation, with all its attributes. The purpose of Tajweed is to recite the Quran accurately, ensuring that its message is conveyed correctly.

BENEFITS OF TAJWEED

The benefits of Tajweed are multifaceted. By reciting the Quran correctly, we can attain spiritual growth and closeness to Allah in this world and the next. Tajweed is not just a means of reciting the Quran but also a way of worshiping Allah.

OBLIGATION OF LEARNING TAJWEED

Every Muslim is obligated to learn the basics of Tajweed to recite the Quran correctly. This is considered Fard Ain, an individual obligation. However, becoming an expert in Tajweed, mastering its intricacies, and understanding its nuances is considered Fard Kifaya, a collective obligation.

CONCLUSION

In conclusion, Tajweed is an essential aspect of Islamic worship, enabling Muslims to recite the Quran with precision and devotion. By understanding the importance of Tajweed and learning its rules, Muslims can deepen their connection with the Quran and enhance their spiritual growth.

UNDERSTANDING MAKHARIJ: THE ARTICULATION POINTS OF ARABIC LETTERS

Makharij refers to the specific points of articulation in the mouth and throat where Arabic letters are pronounced. There are 29 letters in the Arabic alphabet, and according to the most accurate opinion, there are 17 distinct makharij.

THE MAKHARIJ OF ARABIC LETTERS

Each letter has a unique makhraj, which determines its pronunciation. Here are some examples:

- Alif (ا) is pronounced from the جوف دہن (jawf al-dahn), or the empty space in the mouth.
- Ba (ب) and related letters are pronounced from the دونوں ہونٹوں کی تری کا حصہ (the inner part of both lips).
- Letters like ت (ta), ث (tha), and د (dal) are pronounced from specific points on the tongue and teeth, such as the زبان کی نوک اور ثنا یا علیا کی جڑ (the tip of the tongue and the roots of the upper teeth).

The Importance of Makharij in Quranic Recitation

Understanding the makharij of Arabic letters is crucial for correct Quranic recitation. Each letter must be pronounced from its specific makhraj to ensure accurate recitation.

THE DIFFERENT TYPES OF MAKHARIJ

There are various makharij, including:

- The throat (halq), which includes the اقصائے حلق (aqsa al-halq), وسط حلق (wasat al-halq), and ادنائے حلق (adna al-halq).
- The tongue and teeth, which include makharij such as زبان کی نوک اور ثنا یا علیا کی جڑ (the tip of the tongue and the roots of the upper teeth).
- The lips, which include makharij such as دونوں ہونٹوں کی تری کا حص (the inner part of both lips).

CONCLUSION

In conclusion, understanding the makharij of Arabic letters is essential for correct Quranic recitation. By learning the specific points of articulation for each letter, Muslims can improve their recitation and deepen their connection with the Quran.

UNDERSTANDING THE DIFFERENT TYPES OF WAW AND YA IN ARABIC

In Arabic, the letters Waw (و) and Ya (ى) can have different pronunciations depending on their position and the vowels associated with them.

TYPES OF WAW

There are three types of Waw:

- *Waw Mutaharrik* (و متحرک): A Waw with a vowel mark (fatha, kasra, or damma), such as the Waw in وَالنَّاسِ (Wannas).
- *Waw Leen* (و لين): A Waw with a sukun (no vowel mark) and a fatha on the preceding letter, such as the Waw in خَوْف (khawf).
- *Waw Mad* (و مده): A Waw with a sukun and a damma on the preceding letter, such as the Waw in جُوْع (ju').

TYPES OF YA

Similarly, there are three types of Ya:

- *Ya Mutaharrik* (ى متحرک): A Ya with a vowel mark (fatha, kasra, or damma), such as the Ya in certain words.
- *Ya Leen* (ى لين): A Ya with a sukun and a fatha on the preceding letter, such as the Ya in صَيْف (sayf).
- *Ya Mad* (ى مده): A Ya with a sukun and a kasra on the preceding letter, such as the Ya in نَسْتَعِينُ (nasta'eenu).

Importance of Correct Pronunciation

Understanding the different types of Waw and Ya is essential for correct pronunciation and recitation of Arabic words, particularly in the Quran. By mastering these nuances, readers can improve their recitation and comprehension of the Arabic language.

UNDERSTANDING THE DIFFERENCE BETWEEN ALIF AND HAMZA

In Arabic, Alif (ا) and Hamza (ء) are two distinct letters with different characteristics.

KEY DIFFERENCES

1. *Pronunciation*: Alif is always pronounced without a glottal stop, whereas Hamza is pronounced with a glottal stop, which can be accompanied by a vowel sound (fatha, kasra, or damma) or be sukun (without a vowel sound).
2. *Vowel Precedence*: Alif is always preceded by a fatha (short "a" vowel), whereas Hamza can be preceded by any of the three vowel sounds (fatha, kasra, or damma).
3. *Position*: Alif typically appears in the middle or at the end of a word, whereas Hamza can appear at the beginning, middle, or end of a word.
4. *Sukun*: Alif is inherently sukun (without a vowel sound) without the need for a jazm (sukun mark), whereas other letters require a jazm to indicate sukun. If a jazm is written over Alif, it transforms into Hamza.

IMPORTANCE OF DISTINCTION

Understanding the differences between Alif and Hamza is crucial for accurate pronunciation and recitation of Arabic words, particularly in the Quran. By recognizing these distinctions, readers can improve their recitation and comprehension of the Arabic language.

UNDERSTANDING THE RULES OF LAM AND RA IN ARABIC RECITATION

In Arabic recitation, the letters Lam (ل) and Ra (ر) have specific rules that govern their pronunciation.

LAM OF ALLAH

When the letter Lam is part of the name "Allah" and is preceded by a fatha (short "a" vowel) or damma (short "u" vowel), it is pronounced with a "thick" or "heavy" sound. However, when preceded by a kasra (short "i" vowel), it is pronounced with a "thin" or "light" sound.

RULES OF RA

The letter Ra has three main states:

1. *Ra Mutaharrik*: When Ra has a vowel mark (fatha, kasra, or damma), its pronunciation depends on the vowel sound. If it's a fatha or damma, Ra is pronounced with a "thick" sound, and if it's a kasra, Ra is pronounced with a "thin" sound.

2. *Ra Sakina with a preceding vowel*: When Ra is sukun (without a vowel mark) and the preceding letter has a vowel sound, the pronunciation of Ra depends on the vowel sound of the preceding letter. If the preceding letter has a kasra or damma, Ra is pronounced with a "thin" sound if the kasra is original and meets specific conditions.

3. *Ra Sakina with a preceding sukun*: When Ra is sukun and the preceding letter is also sukun with a vowel sound before it, the pronunciation of Ra depends on the vowel sound preceding the sukun letter. If the preceding letter has a fatha or damma, Ra is pronounced with a "thick" sound, and if it has a kasra, Ra is pronounced with a "thin" sound.

SPECIAL CASES

There are specific cases where Ra is pronounced with a "thin" sound, such as when it's part of certain words or when it's followed by certain letters. Additionally, there are instances where Ra is pronounced with a "thick" sound due to the presence of certain letters or vowel sounds.

CONCLUSION

Understanding the rules of Lam and Ra in Arabic recitation is essential for accurate pronunciation and proper recitation of the Quran. By mastering these rules, readers can improve their recitation and deepen their connection with the Arabic language.

NUUN SAKIN AND TANWEEN: KEY DIFFERENCES AND RULES

Nuun Sakin and Tanween are crucial concepts in Tajweed, the science of reciting the Quran. The main difference between the two is their position in a word: Nuun Sakin can appear in the middle or at the end of a word, while Tanween only appears at the end.

CHARACTERISTICS OF NUUN SAKIN AND TANWEEN

- Nuun Sakin is pronounced in both Waqf (stop) and Wasl (connection) states.
- Tanween is only pronounced in the Wasl state, not in Waqf.

RULES OF NUUN SAKIN AND TANWEEN

Nuun Sakin and Tanween have four main states:

1. *Idhar (Clear Pronunciation)*: Nuun Sakin and Tanween are pronounced clearly without Ghunnah when followed by letters of the throat (ء, ه, ع, ح, غ, خ).
2. *Idgham (Merging)*: Nuun Sakin and Tanween merge with letters of Idgham (ي, ن, م, ل, و, ر) without Ghunnah. Idgham can be Tam (complete) or Naqis (incomplete).
3. *Iqlab (Conversion)*: Nuun Sakin and Tanween are converted to Meem Sakin with Ghunnah when followed by the letter Ba (ب).
4. *Ikhfa (Hidden Pronunciation)*: Nuun Sakin and Tanween are pronounced with a nasal tone without clear articulation when followed by letters other than those of Idhar, Idgham, and Iqlab.

IMPORTANCE OF NUUN SAKIN AND TANWEEN RULES

Understanding and applying these rules is essential for correct Quranic recitation. Proper pronunciation and application of these rules enhance the beauty and meaning of the Quranic text.

CONCLUSION

In conclusion, Nuun Sakin and Tanween rules are vital for accurate Quranic recitation. By mastering these rules, one can improve their recitation and deepen their understanding of the Quran.

Qirat: A Divine Melody from Allah

INTRODUCTION

The science of Tajweed is essential for reciting the Quran accurately, but beyond Tajweed lies another crucial field of study. Qirat is taught after Tajweed, and while there's a strong emphasis on Qirat among students, it encompasses a vital aspect - the science of Maqamat. Unfortunately, Indian Qaris lack comprehensive resources on this subject. This book aims to bridge the gap by providing an in-depth exploration of Qirat, its types, and methodologies. Future topics will delve into the intricacies of Qirat and its application to Quranic recitation.

QIRAT

When reciting the Quran, our primary focus is on accurate recitation, followed by understanding its meaning, and ultimately, implementing its guidance in our lives. However, there's another crucial aspect: reciting the Quran in Arabic is beneficial, and it enhances one's Taqwa and faith. Reciting without melody is also rewarding.

Qirat involves reciting Quranic verses with emotions and feelings that match their meaning. For instance, when reciting verses of warning or rebuke, a somber melody is used. As an example, when reciting the verse "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ" (Surah Ar-Rahman 55:47), which means "Then which of the favors of your Lord will you deny?", a somber melody like Maqam Saba would be used to convey the sense of rebuke and warning. This verse highlights our ingratitude despite Allah's blessings, and the somber melody helps to convey the gravity of the message.

Qirat is about connecting with Allah through recitation, and it involves using specific vocal styles and melodies, known as Maqamat. By mastering Qirat, we can enhance our spiritual experience and deepen our understanding of the Quran. We'll explore Maqamat in upcoming topics, delving into the intricacies of this beautiful art.

MAQAMAT

TYPES OF MAQAMAT

1. *Maqam Saba*: A somber and introspective mode, often used for verses of warning, rebuke, or supplication.

2. *Maqam Hijaz*: A mode that evokes a sense of longing and nostalgia, often used for verses of separation or loss.

3. *Maqam Bayati*: A mode that conveys a sense of joy and happiness, often used for verses of praise and gratitude.

4. *Maqam Rast*: A mode that conveys a sense of stability and strength, often used for verses of affirmation and declaration.

5. *Maqam Nahawand*: A mode that conveys a sense of sadness and melancholy, often used for verses of mourning or lamentation.

6. *Maqam Kurd*: A mode that conveys a sense of intensity and passion, often used for verses of warning or admonition.

7. *Maqam Jiharkah*: A mode that conveys a sense of joy and celebration.

8. *Maqam Ajam*: A mode that conveys a sense of grandeur and majesty.

MAQAM SABA

MAQAM SABA – AN EMOTIONAL JOURNEY IN SOUND

OVERVIEW

Maqam Saba (صَبا) is a deeply expressive and emotive maqam in Arabic music. It is often associated with feelings of sadness, longing, spiritual elevation, and even mystical beauty. Despite this emotional weight, Maqam Saba is not entirely somber—it can also convey dignity and soulful depth.

The name “Saba” literally means “eastern wind” or “morning breeze” in Arabic, hinting at its delicate yet powerful character.

TONAL STRUCTURE

Starting Note (Tonic)

Maqam Saba typically begins on D (referred to as D-Saba), though it can start on other notes depending on the scale. It has a unique character due to its half-flat and quarter-tone notes.

JINS STRUCTURE

Like all Arabic maqamat, Maqam Saba is built from smaller units called ajnas (singular: jins), which are like tetrachords or trichords. The primary structure of Saba includes:

MAQAM SABA IS OFTEN USED IN:

Religious and spiritual chanting (especially in Sufi traditions). Its haunting beauty makes it a favorite for expressing inner depth, particularly emotions that lie between pain and transcendence.

Maqam Saba is often used in Qur'anic recitation (Tajweed) because of its spiritually deep and emotional tone. It is particularly chosen to enhance verses that express sorrow, humility, fear of Allah, or deep supplication (duʿa). While there is no strict rule that certain ayats must be recited in Saba, it is frequently used for:

Ayats of Punishment or Warnings (Ayat al-ʻAdhab)

- These carry emotional weight and call the listener to reflect and fear Allah's punishment.
- Example Ayah:
- Surah Al-Haaqqa (69:25-37)
- “But as for him who is given his record in his left hand...”
- The description of Hell, regret, and punishment fits well with the somber tone of Saba.

Ayats of Supplication or Duʿa (Duʿa Ayat)

- Saba fits perfectly with emotional, pleading verses.
- Example Ayah:
- Surah Al-Baqarah (2:286)
- “Our Lord! Do not burden us beyond what we can bear...”
- The final duʿa is often recited in Saba to bring out its emotion.

Ayats of Regret and Desperation
When people cry out in the Hereafter or express remorse.

Example Ayah:

Surah Al-Furqan (25:27-29)
“The Day the wrongdoer will bite on his hands [in regret]…”

Ayats of Death, the Grave, and the Hereafter

- Descriptions of death or Yawm al-Qiyamah are powerful in Saba.
- Example Ayat:
- Surah Al-Qiyamah (75:26-30)
- “Nay! When the soul reaches the collar bone…

Ayats Showing Allah’s Majesty and Human Humility

- Contrasting Allah’s power with human weakness.
- Example Ayah:
- Surah Al-Hashr (59:21)
- “Had We sent down this Qur’an upon a mountain…”

TYPES OF MAQAM SABA IN QIRA'AT (RECITATION):

1. Saba Zamzam
2. Saba Shuri
3. Saba Hussaini
4. Saba Dalanshin
5. Saba Bastanikar
6. Saba 'Ajami
7. Saba Bayati

SURAHS OFTEN RECITED IN MAQAM SABA

- Surah Al-Qiyamah
- Surah Al-Hashr
- Surah Al-Infitar
- Surah Al-Zalzalah
- Surah Al-Ma'arij
- Surah Al-Fajr
- Surah Al-Haaqqah
- Surah Abasa
- Surah Al-Muddaththir
- Surah Al-Insan

MAQAM HIJAZ

MAQAM HIJAZ – THE DESERT'S CRY AND THE SOUL'S YEARNING

ESSENCE OF MAQAM HIJAZ

Maqam Hijaz (مقام الحجاز) is one of the most recognized and evocative modes in Arabic and Islamic music. It is often called the maqam of longing, divine awe, and spiritual majesty. Named after the Hijaz region of the Arabian Peninsula (where Makkah and Madinah lie), its sound reflects both earthly longing and celestial reverence.

When performed, Maqam Hijaz carries an unmistakable "Eastern" flavor, thanks to its augmented second interval —a signature that strikes the ear as both mysterious and sacred.

EMOTIONAL AND SPIRITUAL CHARACTER

Maqam Hijaz is often used to express:

- Spiritual reverence and sacred beauty
- Yearning for the Divine
- Majestic fear of God (jalāl)
- Mystical awe
- Passionate love or heartbreak (in secular music)

It's widely used in adhan (call to prayer), du'a, Qur'anic recitation, and religious poetry, especially when calling hearts to reflect on Allah's grandeur and the afterlife.

HIJAZ IN QUR'ANIC QIRA'AT

Maqam Hijaz is a pillar maqam in Qur'anic recitation. It is often chosen for:

- Verses about Paradise and Hell
- Scenes of the Hereafter
- Adhan and Du'a (especially Qunoot)
- Verses glorifying Allah's Majesty and Judgment

SURAHS COMMONLY RECITED IN MAQAM HIJAZ

These surahs often match the spiritual and majestic tone of Hijaz:

1. Surah Ar-Rahman
2. Surah Al-Waqi'ah
3. Surah Al-Qiyamah
4. Surah Al-Mulk
5. Surah Al-Buruj
6. Surah Al-Fajr

TYPES OF MAQAM HIJAZ:

- Hijaz al-Kar
- Hijaz kar
- Shadd Araban
- Hijaz Murassaa‘
- Hijaz Kar Kurd
- Hijaz Kar Shahnaz
- Hijaz al-Saba (rare blend with Saba tone)
- Hijaz Nawah (used in some Persian-Arab styles)

CONCLUSION

Maqam Hijaz is not just a scale—it is a spiritual path in sound. It transports listeners to the sacred lands of Makkah and Madinah, where the voice rises like the adhan over minarets, calling not just to prayer, but to reflection, humility, and longing for the Divine.

Every type of Hijaz has its own emotional accent—from regal awe to quiet sorrow—and in the hands of a skilled qari or musician, it becomes a vehicle for timeless beauty and profound meaning.

MAQAM BAYATI

INTRODUCTION

Maqam Bayati is a musical mode or scale commonly used in Middle Eastern and North African music, particularly in the context of Qira'at, the melodic recitation of the Qur'an. It holds a special place in Islamic traditions, where the recitation of the Qur'an is not just about pronunciation but also about melody and rhythm. In Qira'at, Maqam Bayati is often employed to give a warm, soulful, and sometimes poignant character to the recitation, making it both emotionally engaging and spiritually profound.

EMOTIONAL AND SPIRITUAL SIGNIFICANCE:

Maqam Bayati is often associated with a sense of deep connection and reflection. In Qira'at, it can evoke feelings of reverence, longing, and peace. The reciter might use the Maqam to highlight particular verses of the Qur'an, drawing the listener’s attention to certain meanings with the nuances of the melodic delivery.

APPLICATION IN QIRA'AT:

In Qira'at, Maqam Bayati’s intervals are used to elevate the words of the Qur'an, aiding in their memorization, reflection, and spiritual impact. The recitation often follows the natural flow of the maqam, where the pitch rises and falls in a fluid motion, allowing for an emotional experience that resonates with the listener.

Flexibility: Maqam Bayati is highly versatile, capable of being performed slowly to express solemnity or faster to show joy or clarity, depending on the nature of the verse being recited.

Transitioning Between Maqams: In longer recitations, Maqam Bayati can serve as a starting point before transitioning to other maqams to create dynamic shifts in mood or intensity. This fluidity in maqam transitions helps to maintain the listener's engagement and underscores the meaning of the verses.

Surahs commonly recited in Maqam Bayati are typically those with themes of reflection, mercy, or emotional depth, as this maqam evokes a warm, soulful, and heartfelt tone. It's particularly effective for surahs that encourage introspection or spiritual connection. Here are some well-known surahs that are frequently recited using Maqam Bayati:

Surah Al-Fatiha (The Opening)

- As the essential opening of every prayer, it is often rendered in Maqam Bayati to reflect humility, reverence, and a deep connection with Allah.

Surah Ar-Rahman (The Most Merciful)

- This surah’s poetic repetition of "Fabi ayyi ala'i Rabbikuma tukazziban" (Which of the favors of your Lord will you deny?) resonates beautifully in Maqam Bayati, emphasizing Allah’s mercy and generosity.

Surah Yasin

- Often called the "heart of the Qur’an," it is recited for blessings and reflection. Bayati adds a gentle and contemplative mood to the reading.

Surah Al-Mulk

- With themes of divine power and accountability, this surah gains an emotional richness when recited in Maqam Bayati.

Surah Al-Insan (Man)

- This surah speaks about the creation of man and paradise for the righteous. The maqam brings out its elegance and mercy-laden verses.

Surah Ad-Duha (The Morning Brightness)

- Often recited in Bayati because of its comforting message. Its tone suits the soft, hopeful feeling that Bayati naturally conveys.

Surah Al-Qadr (The Night of Power)

- This short but powerful surah describing the majesty of Laylat al-Qadr is often recited in Bayati to amplify the serenity of its meaning

TYPES OF MAQAM BAYATI

1. Bayati Al-Asli
2. Bayati Shuri
3. Bayati Husayni
4. Bayati Misri
5. Bayati Saba
6. Bayati Kurdi

CONCLUSION

Maqam Bayati in Qira'at is a rich, expressive mode that not only enhances the beauty of the Qur'anic recitation but also deepens the emotional and spiritual connection between the reciter, the listener, and the sacred text. Its unique melodic intervals create a soothing, reflective atmosphere that is essential for an intimate and engaging experience in Islamic worship and culture.

Maqam Rast: The Majestic King of Maqamat

MAQAM RAST IN QIRA'AT: THE VOICE OF DIVINE BALANCE

Maqam Rast holds a revered place in Qur'anic recitation. It is not just a musical mode; it is a spiritual vessel—one that carries the calm, steady dignity befitting the Word of Allah. In the world of maqamat, Rast is the maqam of truth, equilibrium, and natural human emotion, making it a favored choice among seasoned reciters.

SPIRITUAL CHARACTER

Rast in Qira'at creates a sense of divine order. Its tonal structure resonates with something innate in the human soul—like the fitrah (natural disposition) that Islam speaks of. When a reciter uses Maqam Rast, it often feels as though the voice is not merely reciting, but resting on a path of calm guidance. The maqam begins with a strong, stable tonic that reflects confidence, while its gradual movements mirror the gentle unfolding of divine wisdom.

EMOTIONAL TONE

The emotional color of Maqam Rast is dignified, hopeful, and composed. It's ideal for verses that emphasize mercy, balance, or a call to reflect. It avoids excessive drama or sorrow, instead offering a steady voice of reassurance and clarity.

TECHNICAL FEATURES IN RECITATION

- Starting Note: Most often begins on a central, grounded note—like the vocal “home base.”
- Stepwise motion: The recitation rises and falls in smooth, logical steps, without sudden leaps.
- Natural intervals: Rast uses intervals that feel close to the natural scale used in many traditional cultures, which allows it to connect easily with listeners.

WHEN RECITERS USE MAQAM RAST

- In introductions to surahs, particularly those with messages of divine justice and mercy.
- During ayat that emphasize belief, guidance, or the straight path (Sirat al-Mustaqeem).
- As a base maqam before modulating into more emotional or dramatic modes like Bayati or Hijaz.

WHY IT MATTERS?

Rast is often the first maqam taught to students of Qur’anic recitation, not only because it’s accessible, but because it captures the essence of balance—in melody, in message, and in the soul. It invites the heart to listen not with emotion alone, but with deep understanding.

TYPES OF MAQAM RAST

- Raast Asli
- Raast Qarar
- Raast Aala
- Suznak
- Nairoz

SURAHS COMMONLY RECITED IN MAQAM RAST

1. Surah Al-Fatiha
2. Surah Al-Baqarah (selected verses)
3. Surah Ar-Rahman
4. Surah Al-Insan
5. Surah Al-Mulk
6. Surah Al-Qalam
7. Surah Al-Hujurat
8. Surah Al-Fath

These Surahs often carry themes of mercy, balance, guidance, and divine order—matching the emotional and spiritual tone of Maqam Rast beautifully in Qira'at.

MAQAM NAHAWAND

MAQAM NAHAWAND IN QIRA'AT: THE MAQAM OF REFLECTION AND SERENITY

Maqam Nahawand is often regarded as one of the most emotionally profound maqamat used in Qur'anic recitation (Qira'at). It holds a special place due to its unique ability to create an atmosphere of melancholy, introspection, and spiritual elevation. In the context of Qur'anic recitation, Nahawand is deeply connected to moments of reflection, remorse, and divine mercy, making it an ideal choice for verses that invoke contemplation and sincerity.

EMOTIONAL CHARACTER

Maqam Nahawand has an inherent sadness yet conveys a kind of beauty that draws the listener into deep reflection. It often brings a sense of humility and remorse but in a serene and controlled manner. This emotional tone is perfect for ayat that speak of Allah’s mercy, the condition of the soul, or the reminder of the afterlife.
When recited in Maqam Nahawand, verses that describe the struggles of life, the fate of the disbelievers, or the ultimate reward for the faithful take on a somber yet comforting quality. The maqam's descending notes bring a feeling of groundedness, as though calling the listener to reflect on the transient nature of this world.

WHEN TO USE MAQAM NAHAWAND IN QIRA'AT

Maqam Nahawand is best suited for reciting verses with themes such as:

Divine Mercy and Forgiveness: For verses that call on Allah's mercy or discuss His forgiving nature, Maqam Nahawand enhances the emotional connection to those concepts.

Sins and Repentance: When reciting verses that highlight human shortcomings or the need for repentance, Nahawand invokes a sense of humility and remorse.

The Afterlife: Verses that describe the rewards of the righteous and the consequences for the wicked are often beautifully enhanced with Nahawand’s emotional depth.

EXAMPLES OF VERSES RECITED IN MAQAM NAHAWAND

- Surah Al-Furqan (25:70) – "Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful."
- Surah At-Tawbah (9:104) – "Do they not know that Allah is the one who accepts repentance from His servants and receives their gifts?"
- Surah Al-Mulk (67:15) – "He it is Who made the earth subservient to you. So traverse in its tracks and partake of the sustenance which He has provided for you."

TYPES OF MAQAM NAHAWAND

- Nahawand Murassaa
- Nahawand Kabir
- Nahawand Hijaz
- Nahawand Kurd
- Nahawand Saba

CONCLUSION

Maqam Nahawand is one of the most beautiful and widely used maqamat in Qirat. It is known for its emotional depth, balance between softness and strength, and its ability to inspire feelings of humility, hope, and devotion. Qaris often choose Maqam Nahawand to convey verses of mercy, reflection, and encouragement.

It begins with a melodic structure similar to the minor scale, which gives it a peaceful yet touching tone. The maqam allows for various modulations, such as Hijaz, Kurd, and Saba, each adding unique emotional flavors to the recitation.

In essence, Maqam Nahawand brings spiritual warmth and a deep connection to the message of the Qur'an, making it a favorite among both Qaris and listeners in various cultural traditions.

MAQAM AL KURD

MAQAM KURD IN QIRĀʾAT: A PATHWAY OF HUMBLE EMOTION

Maqam Kurd is a deeply emotive melodic mode used by Qur'an reciters to evoke a sense of humility, awe, and spiritual longing. Unlike more vibrant or joyful maqamat, Kurd carries a somber, reflective tone that resonates with the heart's inner submission to the Divine. It is often used when the verses touch on themes of fear, accountability, or divine justice.

The structure of Maqam Kurd is similar to the natural minor scale in Western music but with distinct microtonal nuances that give it a Middle Eastern flavor. It typically starts on the note D, with a lowered second and sixth, creating an atmosphere that feels both grounded and melancholic.

In Qirāʾat, Maqam Kurd is often chosen during moments of istighfār (seeking forgiveness) or dhikr (remembrance of God), helping the listener connect to the emotional weight of the verses. The maqam's modest and plaintive character suits verses that warn or remind of the Hereafter.

KEY EMOTIONAL TRAITS OF MAQAM KURD IN QIRĀʾAT:

- Humility
- Awe
- Seriousness
- Emotional depth
- A sense of divine nearness and accountability

APPLICATION OF MAQAM KURD IN QIRĀʾAT

Maqam Kurd serves a unique role in Qirāʾat by shaping the emotional and spiritual atmosphere of a recitation. It is not just a melody—it's a tool that reciters use to match the tone of the verses with the emotions they aim to awaken in the listener.

THEMATIC ALIGNMENT

Maqam Kurd is especially effective when reciting verses that speak of:

- The Day of Judgment
- Divine warning or punishment
- Death and the grave
- Human weakness and the need for repentance
- Trials and tribulations

Its dark, earthy tone mirrors the seriousness of these themes, deepening the listener's reflection and stirring a heartfelt response.

EMOTIONAL EXPRESSION

When a reciter uses Maqam Kurd, the melody expresses:

- Fear of divine accountability
- Sincerity in seeking forgiveness
- Sorrow over sin and worldly delusion
- Awe in the presence of Allah's majesty

This emotional layering adds depth to the recitation, making the message not just heard, but felt.

Moments of Use in Salah

In Salah (prayer), Maqam Kurd might be used during quiet, reflective recitations like:

- Qiyām al-Layl (night prayers)
- Taraweeh, especially in verses of warning
- Personal recitation in sujūd (prostration)

Its mood helps the worshiper feel closeness to Allah while remaining mindful of divine justice.

TYPES OF MAQAM KURD

- Maqam Kurd (Original)
- kurd al nawa
- Kurd al ajam
- kurd al nahawand
- Kurd al hijaz
- jins kurd

MAQAM JIHARKAH

MAQAM JIHARKAH IN QIRĀʾAT: A MELODY OF HONOR, BEAUTY, AND DIVINE NEARNESS

Maqam Jiharkah holds a special place in the world of Qur'anic recitation. It is a maqam of dignity, gentleness, and spiritual intimacy—often chosen to reflect verses filled with divine kindness, praise of the Prophet, and the rewards of righteous action. It is not as frequently used as some other maqamat, which makes it feel fresh and distinct when a skilled qāri' weaves it into a recitation.

EMOTIONAL TONE OF JIHARKAH

Jiharkah brings out a calm, noble, and loving emotion in the listener. It's neither heavy with sadness nor overly joyful. Instead, it touches the heart softly, like the feeling of being forgiven or the joy of standing in the presence of divine mercy.

Its melodic movement often feels like a gentle rise and fall, creating a reflective, poetic atmosphere. It shines when reciting verses about:

- The blessings of paradise
- The Prophets and their noble missions
- Gratitude and praise to Allah
- The beauty of creation and divine gifts

TECHNICAL FEEL (SIMPLIFIED)

While the deeper theory varies depending on tradition, Jiharkah typically begins on the note D, but its core character comes from the upper jins (the second half of the scale), which gives it a distinctive bright-yet-soft flavor. It has some similarity to Nahawand, but with a more expressive upper register.

USAGE IN QIRĀʾAT

In recitation, Maqam Jiharkah is chosen when the qāri' wants to convey:

- Honor (e.g., mention of the Prophets or the righteous)
- Spiritual elevation (e.g., verses on Jannah)
- Beauty and elegance (e.g., stories of divine reward or noble character)

Examples of surahs where it may be applied beautifully:

Surah Ar-Rahman – to highlight the blessings and repeated phrase "Fabi ayyi ālā'i rabbikumā tukadhdhibān"
Surah Al-Insān – especially in the parts describing paradise.

WHY QĀRI'S USE IT

Skilled reciters use Maqam Jiharkah when they want the listener to feel loved by Allah, to taste spiritual beauty, or to feel a sense of hope and closeness. It's not a maqam of warning—it's a maqam of invitation and reflection, making it a gentle guide to the heart.

TYPES OF MAQAM JIHARKAH

- Maqam Jiharkah
- Maqam Jiharkah Shahnaz
- Maqam Jiharkah Rast

MAQAM AJAM: THE FINAL MODE IN THE SERIES

MAQAM AJAM IN QIRĀʾAT: A UNIQUE SOUND OF MAJESTY AND JOY

Maqam Ajam is one of the most melodious and uplifting maqamat (melodic modes) used in the recitation of the Qur'an. Deeply rooted in classical Arabic and Turkish musical traditions, its sound is often compared to the major scale in Western music, but with a distinctly spiritual and noble aura when used in Qirāʾat.

EMOTIONAL TONE AND SPIRITUAL VIBE

When a reciter uses Maqam Ajam, it evokes a sense of grandeur, joy, clarity, and confidence. The emotional expression is generally one of hope, celebration, and divine majesty. It is well-suited for verses that describe paradise, blessings, divine mercy, or praise of Allah. The tone is clear and smooth, almost like a bright morning sky — calm, yet powerful.

TECHNICAL CHARACTER

Maqam Ajam is built on a scale that starts with two consecutive whole tones (a "major" feel). Its intervals are stable and wide, giving a sense of openness and positivity. In Qur'anic recitation, it's usually rendered in a soft, flowing manner, avoiding overly complex ornamentation. This simplicity adds to its majestic character.

COMMON USAGE IN QIRĀʾAT

Reciters often choose Maqam Ajam for:

- Surah Al-Fātiḥah, especially when aiming for a tone of glory and praise.
- Verses about Jannah (Paradise) and the promises of Allah.
- Moments of completion, like finishing a recitation session or during public recitations at formal events.

AJAM IN THE VOICE OF QĀRI'

A skilled Qāri' (reciter) brings out the beauty of Maqam Ajam by balancing vocal clarity with controlled emotional expression. The maqam doesn't require dramatic shifts — instead, it shines with purity of tone and sincerity. When done properly, it feels as if the words are being lifted with light, glorifying their divine origin.

WHY IT STANDS OUT?

Unlike more melancholic maqamat (like Hijaz or Saba), Ajam doesn't dwell in sorrow or longing. It expresses contentment and peace, making it ideal for moments of reflection on Allah's gifts and glory. It is one of the few maqamat that is universally resonant, even to listeners unfamiliar with the science of maqamat.

TYPES OF MAQAM AJAM

- Ajam Ashiran
- Ajam Hijaz
- Ajam Murassa‘
- Ajam Shahnaz
- Ajam Nahawand

PART 2 - SPIRITUALITY AND ZIKR

IMPORTANCE OF LIFE

The purpose of human life is to serve and worship God, always turning to Him. This can only be achieved by perfectly following Prophet Muhammad's (peace be upon him) example. May God grant us and you the perfection of following him, in words, actions, and beliefs. Aameen, O Lord of the Universe. Worshipping anything besides God is useless. Those who choose to worship others are unfortunate. Only God is the true object of worship. Anyone who chooses to worship something else will be misguided.

True freedom from worshipping others comes when one focuses solely on God, giving up all desires, even for heaven and its pleasures.

The purpose of life is to seek God's pleasure. Even God's closest servants don't desire heaven or fear hell for personal gain, but because they want to avoid God's displeasure.

They desire heaven because it's a place where they can attain God's pleasure. They seek refuge from hell because it's a place of God's wrath. Common people's desires for heaven and fear of hell are not wrong, but seeking God's pleasure is the ultimate goal.

In this world, one should not prioritize worldly desires over God's pleasure. The Prophet (peace be upon him) said, "The world and its contents are cursed, except for the remembrance of God and what He loves."

God says, "Say, 'God,' and leave them." (Surah Al-An'am, 6:91) This means that one should prioritize God's pleasure above all else.

Humanity's complexity is the reason for its its distance from the true purpose. Among creations, humans are the most comprehensive, containing the essence of the entire universe. This complexity leads humans to develop numerous relationships and dependencies, causing them to become entangled and distant from their true Lord.

If humans can break free from these complicated relationships and focus on their true Lord, it will be a great achievement. However, due to their complexity, humans can be both the best ånd worst creations. Just like a mirror, humans reflect the world around them. If they focus on the world, they become tainted and dark, but if they focus on God, they become radiant and pure.

May God protect us from these entanglements through the blessings of the Prophet Muhammad (peace be upon him), who was praised by God as one who never deyiated or transgressed.

To achieve the true purpose, one must believe in God and reject two types of false gods:

External idols and internal desires. The rejection of external idols means abandoning false beliefs, while the rejection of internal desires means overcoming one's ego and worldly attachments..

The false gods of non-believers are like idols, while internal false gods refer to one's desires. God says, "Have you seen the one who takes his desires as his god?" (Surah Al-Furqan, 25:43)

The rules of Shariah are fulfilled by rejecting external false gods, and this is the basic level of faith. However, achieving true faith requires rejecting internal desires as well.

In the basic level of faith, the selfish soul may still resist and argue. But in true faith, the selfish soul becomes submissive and obedient.

The purpose of following Shariah rules and obligations is to make the selfish soul humble and submissive, as the heart is naturally obedient to God's commands.

If the heart achieves some level of purity, it's because of its association with God, not because of its own efforts. As the saying goes, "Humility is the essence of spirituality."

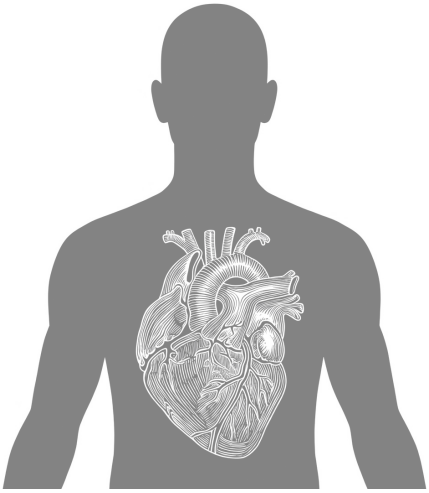
Therefore, purifying the soul is essential to achieve true faith and protect it from decline. And achieving spiritual growth depends on reaching the level of sainthood, which is the state of spiritual stability and permanence.

THE DIVINE PRESENCE : EXPERIENCING GOD'S EXISTENCE IN EVERYDAY LIFE

Beyond Human Understanding: The Existence of God

Before understanding Islam, you must first understand God. And before understanding God, it is necessary to know how to believe in God. There can be many ways to understand Islam, but atheists will only believe in these things when they are provided with proof of God's existence. Although many people claim to believe in God but not in religion. This raises the question of how to explain to those who follow other religions that the truth lies in Islam. Some people may not be educated, so how can we explain to them about religion and which religion to follow? It is true that no religion teaches wrong things; all religions always teach good things. However, in Islam, hypocrisy and disbelief are attributed to those who believe in other religions. So, these questions may linger in your minds every day. The answers to all your questions can be found by reading this book, which contains all the information that will strengthen your beliefs and clear any confusion about following Islam or other religions. This book is also for those who mock Islam and claim that you will end up in heaven or hell. And especially for Muslims who have turned their religion into a mere spectacle and game, it is evident that their fate is severe. So, let's begin in the name of Allah, who is very merciful and compassionate. Let's try to understand all the systems of this world and the hereafter, as well as the secrets that God has never hidden from us; we just delay in finding them.

If I tell you that all my work gets done automatically, you may not believe it, but you don't know that if I need something, it comes to me on its own. Once, when my bicycle broke down while I was going to school, I just thought of the mechanic and he appeared in front of me. I reached school on my own. You may think I'm crazy after hearing this, but if I can't consider myself crazy, why are you thinking that? If I can't do all these things automatically, how can you believe in the idea that this world has been created on its own, like a cloud bursting and everything forming on its own with time? If I don't understand the concept in my words, how can you understand it in yours? And those who believe there is no God should also be confident that everything in the world can happen on its own. It makes me laugh when I study dimensional theory, because no matter how many mathematical proofs are given, no one will believe it. And if you still have no reason to believe or are not satisfied with these ideas, there are proofs in the Upcoming Topics.



THE NECESSITY OF SPRITUAL ANNIHILATION OF THE HEART

To attain eternal peace, one must strive for spiritual annihilation of the heart, Which requires immense effort and struggle to achieve perpetual inner peace. Since the heart is the precursor to spiritual annihilation, one must first focus on purifying the heart, which relies on sincerity and piety. Allah commands, "Worship Allah, sincere in your devotion." To achieve this, one must worship Allah with pure intention and devotion. As Allah says, "Fear Allah as much as you can." This will lead to spiritual growth and proximity to Allah. The Quran states, "The most honored among you are those who possess piety." Therefore, one must strive for spiritual growth, as there is no limit to proximity with Allah. The pursuit of knowledge and spiritual growth is a lifelong journey. As the Prophet Musa (as) said, "I will not stop until I reach the meeting point of the two seas." One must continually seek knowledge and guidance from a spiritual mentor who embodies these qualities. Allah commands, "Do not obey the disobedient and the ungrateful." Therefore, one must seek a spiritual mentor who is guided by Allah's commands. Do not obey those whose hearts We have made heedless of Our remembrance. This means that one should not follow someone who is neglectful of Allah's commands. Instead, one should seek guidance from someone who is knowledgeable and follows Allah's teachings. If the seeker is new to the spiritual path, they should seek guidance from a knowledgeable teacher. Allah commands, "Ask the people of remembrance if you do not know." After intending to pledge allegiance to a spiritual guide, one must ensure that the guide is firmly grounded in Allah's commands and prohibitions, and is

aware of the spiritual state of the seeker. It is desirable that the guide has the ability to discern the seeker's spiritual state through their own spiritual insight, rather than just relying on the seeker's words. If the seeker finds a spiritual guide who possesses these qualities, they are indeed fortunate. If not, they should seek out the guide's followers or someone who has knowledge of the seeker's spiritual state.

TRENDING THE PATH OF LOVE : A MURID'S JOURNEY TO UNION WITH THE DIVINE

Murid and Murad: A Spiritual Journey

There are two types of spiritual seekers. One is the murid (disciple), and the other is the murad (the one who is desired). Those who are murad are indeed fortunate. Allah Himself guides them on a special path of love and attraction, granting them knowledge of Him and proximity to Him. He teaches them the etiquette and discipline they need, either directly or indirectly. If they make a mistake, He quickly alerts them to it and does not hold them accountable. If they need a physical spiritual guide, He provides one for them without them having to search. This is because Allah's favor is the driving force behind the accomplishments of these noble individuals, who sometimes work openly and sometimes secretly. As Allah says, "Mohammad, Allah guides whom He wills to Himself." This refers to those who are murad and mujtaba (chosen). Now, I will explain the conditions and essential etiquette for the murid, upon which their spiritual reform depends. Listen carefully:

Etiquette with the Spiritual Guide :

It is essential for the seeker and disciple to focus their heart solely on the spiritual guide, without diverting their attention to anything else, including optional prayers or other activities, without the guide's permission. They should not be occupied matk anything else, nor should they turn their attention away from guide. They should not perform any actions without the guides command, except for the obligatory five daily prayers.

The disciple should be mindful of the guide's personal space an belongings. They should not sit in the guide's special place, nor should they use their personal belongings without permission. They should not eat or drink in the guide's presence without being invited to do so. They should not stretch their legs in the guide's direction, nor should they point their feet towards them.

The disciple should not question or criticize the guide's actions, even if they seem incomprehensible. This is because the spiritua guide, who is connected with Allah, acts upon divine inspiration and with Allah's permission. Therefore, there is no room for questioning or criticism.

Although it is acknowledged that mistakes can occur in divine inspirati the solution to this is similar to the mistake of a mujtahid (a scholar who interprets Islamic law). According to Islamic law, a mujtahid is not held accountable for their mistakes. Therefore, one should not criticize or question the spiritual guide's actions.

When a disciple develops love for their spiritual guide, they see everything the guide does as being for their own good. In this case, there is no room for criticism or questioning. The disciple should completely submit to their spiritual guide's authority, following them in all aspects of life, including eating, drinking, dressing, and worship.

The disciple should pray in the same manner as their spiritual guide and derive their understanding of Islamic jurisprudence from the guide's actions. They should not question or criticize the guide's actions, no matter how small or insignificant they may seem.

A person who seeks to find faults in a spiritual guide is. considered to be among the worst of people. May Allan protect us from this terrible affliction.

One should never ask their spiritual guide for miracles supernatural feats, no matter how sincere their request may be. Those who ask for miracles are often like the unbelievers who demanded miracles from the prophets.

Miracles are not a means of proving one's spiritual authority; rather, they can be a source of trial and tribulation. As Junayd Baghadi said, "The one who seeks miracles has a weak heart."

Miracles do not necessitate faith. If any doubt arises in the hea should be immediately suppressed. One should not hide their thoughts, visions, or occurrences from their spiritual guide. They should inquire about the interpretation of their dreams and visions and distinguish between right and wrong with the guide's help.

One should not rely solely on their own spiritual insight, as truth and falsehood are often intertwined in this world. One's spiritual insight can be influenced by the characteristics of others. Therefore, one should not separate from their spiritual guide without their permission, as preference to others is contrary to devotion.

One should lower their voice in the presence of their spiritual guide and speak softly, as loud speech is considered disrespectful. The Pre Muhammad (peace be upon him) said, "O believers, do not raise your voices above the voice of the Prophet, and do not speak loudly to him." (Hadith)

The spiritual guide is a representative of the Prophet (peace be upon him), and therefore, they hold the same authority. Since the spiritual guide is a source of blessings and spiritual growth, any spiritual benefits received should be attributed to them. If one experiences spiritual growth through other means, they should recognize it as coming from their spiritual guide. This is because the spiritual guide's being is a repository of blessings.

If a disciple has the capacity to receive a spiritual blessing from another perfect bieng then in that case, their own spiritual guide will manifest in the form of that being and bestow the blessing. The disciple should understand that the spiritual guide's subtle essence, which is compatible with that blessing, has appeared to them in the form of the other being, whom they considered to be a separate entity, and that the blessing has come from that being.

Such an event can sometimes lead to great mistakes and slips. May Allah protect us from such errors and keep our love and faith in the spiritual guide firm and steadfast, Ameen.

In short, the entire spiritual path is based on etiquette. One who lacks etiquette attain proximity to Allah. We ask Allah for the gift of etiquette. One who is de etiquette is deprived of Allah's blessings.

If a disciple is unable to fulfill some of the etiquettes and, despite their efforts, cannot full observe them, they are excusable. However, they must acknowledge their shortcomings

But if, God forbid, the disciple is so bold as to neither observe the etiquettes ho Acknowledge their mistakes, then they are deprived of the blessings of the spiritual guides

As the poet says, "One who has not seen the Prophet's face has not seen any benefit. One who has not followed the Prophet's path has not attained any spiritual growth."

If a disciple has reached the stage of spiritual perfection through the blessings of their spiritual guide and has developed intuition and insight, and if they acknowledge their spiritual guide's perfection and submit to their authority, then it is permissible for them to act according to their own intuition, even if it seems to contradict their spiritual guide's teachings. This is because the disciple has transcended the stage of mere imitation and is now guided by their own spiritual intuition.

THE NAQSHBANDI PATH: A JOURNEY OF SPIRITUAL EXCELLENCE

All praises are due to Allah, the Almighty, who sent His Messenger and revealed His Book (the Quran) upon him, and in it, there is no ambiguity, neither in its words, which are extremely eloquent, nor in its meanings, which are lofty and based on profound truths. And (this Book, the Quran) has been revealed perfectly so that the Messenger may give glad tidings to those who believe and do righteous deeds (of the good reward for their deeds), and Allah has bestowed favor upon us by sending His Messenger with the Quran, that He may warn all the worlds of the punishment of Allah.

And when the eloquent and poets of the Arabs were challenged to produce a single chapter like the chapters of this Book (the Quran), they were unable to do so, and they were left helpless, to the point that they suspected that he (the Prophet) was under some sort of magic. And through this Book, Allah has purified our hearts from the impurities of Satan and our base selves. In this Book, there are clear verses (referred to as Maqamat) that are the foundation of the Book, and there are other verses (referred to as Mutashabihat).

The distinguished scholars assert that regarding these Mutashabihat verses, we have faith, and their meaning is known only to Allah, the Exalted. May Allah, the Lord of Majesty, bestow perfect mercy upon our Master and Prophet, the Seal of the Prophets, the Owner of the highest spiritual station, the radiant sun in the darkness, Muhammad, the Messenger of Allah, who is a shining

beacon for the entire universe and the most virtuous among all of Allah's servants. And may Allah send blessings upon his noble family, companions, wives (the mothers of the believers), and all the Emigrants and Helpers until the Day of Judgment.

In the second section, the terminology of the Sufis is explained. In the conclusion, the biography of the revered spiritual guide, may Allah be pleased with him, is presented. In the appendix, the customary practices, spiritual exercises, and devotional routines of the noble spiritual masters have been included, along with the genealogical trees of the various spiritual paths.

The Significance of Spiritual Terminology in Inner Growth

Since every science has its own set of problems, demands, and subtleties that are founded on specific terminologies determined by the experts in the field, scholars of a particular discipline often employ specialized vocabulary to uncover and convey complex ideas. This enables them to grasp and convey the intricacies of their field with ease. Similarly, spiritual masters (Sufis) have their own set of terms that they use to understand and convey mystical truths and spiritual realities among themselves. One of the purposes of using these terms is to keep their profound insights and secrets, which Allah has graciously bestowed upon them, hidden from those who are not qualified or familiar with these mysteries, thereby preventing confusion and bewilderment among the uninitiated.

Therefore, it becomes essential to elucidate some of the Sufi terminologies at this juncture so that the seeker may find it easier to comprehend the spiritual path, the subtle realities, and the divine effulgences. This understanding will also enable the seeker to recognize the states of the heart and the self, perceive their spiritual station, and acquire insight into the appropriate inner state, quality, and subtlety associated with each station. This exposition will serve the purpose to some extent. And Allah is the One who grants success.

WHAT IS TASAWWUF?

In the book "Tawdih al-Madhahib", it is written that linguistically, Tasawwuf refers to wearing wool (suf), which is a manifestation of asceticism and renunciation of worldly attachments. In the terminology of the spiritual masters (ahl-e-irfan), it signifies purifying the heart from attachment to anything other than Allah, adhering to the commands of the Shariah, refraining from prohibited acts, beautifying one's outward actions, and consistently following the teachings of the Messenger of Allah (peace be upon him).

Tasawwuf has also been defined as cleansing the heart from attachment to creation, abandoning worldly characteristics, suppressing human weaknesses, turning away from egoistic claims, acquiring spiritual qualities, relating to true knowledge, consistently acting on the most noble and beloved path, being sincerely devoted to the entire Ummah, and being a loyal servant of Allah, following the example of the Messenger of Allah (peace be upon him).

WHO IS SPRITUAL LEADER?

According to the spiritual masters (Ahl-e-Tasawwuf), a Sufi is one who has annihilated their ego and attained union with the Ultimate Reality. They have transcended worldly attachments and connected with the essence of truth.

It has also been said that a Sufi is one who has purified their heart solely for the sake of Allah, desiring none other than Him. Some have described a Sufi as one who has detached from creation and attached to the Divine.

Hazrat Junayd (may Allah have mercy on him) said that the Sufis are established with Allah in such a way that none knows their state except Allah. Hazrat Sahl al-Tustari (may Allah have mercy on him) also said that Tasawwuf is a state of being established with Allah, unknown to anyone except Allah. Hazrat Junayd further described a Sufi as being like molten gold, free from impurities, and possessing humility and modesty. It is worth noting that these definitions of a Sufi are not contradictory but rather complementary, each highlighting a different aspect of the spiritual state.

TARIQAT, SHARIAT AND HAQEEQAT :

The term "Tariqat" refers to the path of spiritual journeying, specifically the methodology of traversing the spiritual stations and states under the guidance of the Prophetic tradition (Sirat-e-Mustafawi). As stated in Majma' al-Suluk, adhering to the precise transactions and obligations is Shariah, while purifying the inner self from blameworthy traits and human impurities is Tariqat. The Risala Qushayriyah describes Shariah as adhering to servitude and Haqiqah as witnessing the Lordship.

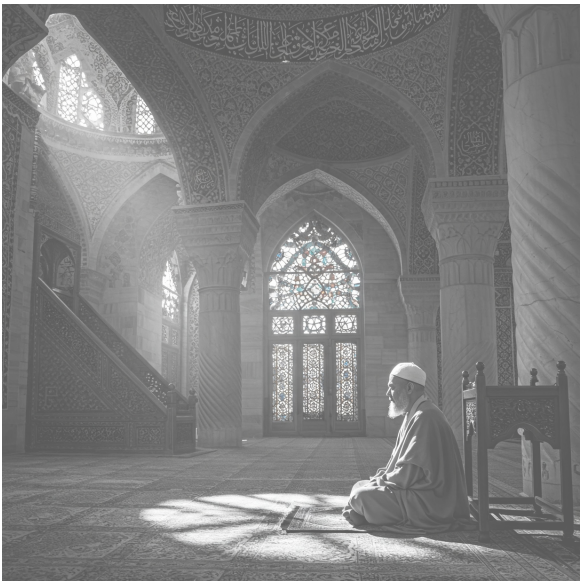
It is emphasized that every Shariah without Haqiqah is incomplete, and every Haqiqah without Shariah is unfounded. The reality of Shariah is the attainment of Haqiqah, and Haqiqah is not achievable without Shariah. The authentic understanding is that Haqiqah refers to the reality of Shariah, not something separate from it. Tariqat is the path to attain the reality of Shariah, not a separate entity from Shariah and Haqiqah.

Until the reality of Shariah is attained, only the external form of Shariah is present. The reality of Shariah is realized at the station of tranquility of the soul and certainty of truth (Haq al-Yaqin). In essence, Shariah and Haqiqah are the same, with the difference being in the level of detail and manifestation, such as the distinction between the unseen and the witnessed.

The signs of attaining Haq al-Yaqin include the alignment of the knowledge and insights gained at this station with the knowledge and teachings of Shariah. Any contradiction indicates a lack of reach to the ultimate reality.

When asked about the purpose of spiritual journeying (Suluk), Hazrat Khwaja Naqshband (may Allah sanctify his secret) replied that it is for the detailed knowledge (ma'rifat) to unfold from the summarized, and for the inferential knowledge to transform into intuitive knowledge.

May Allah grant us steadfastness and uprightness on the path of Shariah, in knowledge and action, and may Allah's peace and blessings be upon the Prophet and his tradition.



WALI ULLAH

In Sharh al-'Aqa'id, 'Allama Taftazani defines a Wali (saint) according to the Sufis and spiritual travelers as one who has knowledge of Allah and His attributes to the extent possible, consistently adheres to obedience, avoids disobedience, and turns away from being engrossed in worldly pleasures and desires. In Nafahat, it is mentioned that a Wali is one who has transcended their ego and remains in the state of spiritual witnessing.

According to the Sufis, a Wali is one who is acquainted with Allah and His attributes to the best of their ability, consistently adheres to obedience, and avoids sins and worldly attachments. They are characterized by their absorption in the divine presence, and their state is not based on their own self but on the divine arrangement.

In Risala Qushayriyah, it is stated that the term "Wali" has two meanings. One is that a Wali is one whose affairs are taken care of by Allah, as indicated in the Hadith Qudsi, "My servant does not cease to draw near to Me through optional prayers until I love him, and when I love him, I am his hearing and his sight." In the terminology of the Sufis, this is referred to as "wilaya" (sainthood).

The other meaning of Wali is one who undertakes the responsibility of worshiping Allah and fulfilling all the rights of Allah precisely and perfectly. They are steadfast in their devotion to Allah in both ease and hardship.

One of the conditions of being a Wali is to be protected from persisting in sin, similar to a Prophet's infallibility. Another condition is that their spiritual state remains hidden, unlike a Prophet who openly declares their message.

In Khulasat al-Suluk, it is mentioned that according to some Sufis, a Wali is one whose state is hidden from the people, and the entire creation testifies to their sainthood, whereas a claimant to sainthood is one who proclaims their own status, and the creation denies it.

QAYYUM

It should be understood that among the spiritual ranks that are exclusive to the perfect followers of the Prophet (peace be upon him) is the station of Qayyum. A Qayyum is one upon whose being the existence and sustenance of the entire universe depend, and the entire creation revolves around them. They are like a pivot around which the entire universe orbits.

The spiritual poles (Aqtabs), the singular ones (Aفراد), and the Abdal (substitutes) are their deputies and assistants. This Qayyum is the perfect vicegerent of the Sacred Being, the Necessary Existence (Wajib al-Wujud), and is the focal point (Qibla) for every particle in the universe.

Their existence is a manifestation of the Prophet's (peace be upon him) existence, and the entire universe is under their command. As it is said: "The reins of the heavens and the earth are in their hands, and the entire creation is under their command. Their will is like the command of Allah, and their decree is like the decree of the Divine."

The Qayyum's authority extends over the entire universe, and their will is executed without any hindrance. As Allah says: "You grant wisdom to whom You will, and whoever is granted wisdom has indeed been given abundant wealth." (2:269) And Allah is the Possessor of immense bounty.

SPIRITUAL LEADERSHIP: THE RANK OF IMAMAT

By virtue of perfect adherence to the Prophet (peace be upon him), the distinguished members of the Ummah attain the highest ranks in Paradise. Among them, some are honored with the position of Imamat (spiritual leadership), while others, despite possessing the same level of spiritual excellence, do not attain this position. Both groups are equal in terms of spiritual attainment, but differ in that one group is entrusted with the responsibility of Imamat and its associated duties, while the other is not.

In other words, the distinction lies not in the level of spiritual excellence, but rather in the role and responsibilities that come with the position of Imamat. Some are chosen to lead and guide others, while others may not be assigned this role, despite their own spiritual greatness.

ILM-UL-YAQIN

In the context of the Divine Being, "Ilm-e-Yaqin" (knowledge of certainty) refers to witnessing the signs and manifestations of Allah's power and majesty. The witnessing of these signs is termed as "Sair-e-Afaki" (journeying through the horizons), while witnessing the Self is inconceivable without "Sair-e-Nafsi" (journeying through the self).

AIN-UL-YAQIN

(the essence of certainty) is the name given to the direct witnessing of Allah. Once this witnessing is established beyond doubt, the observer becomes completely absorbed in it. When this state prevails, the threefold distinction (of the observer, the observed, and the act of observation) disappears, and the witnesser becomes one with the witnessed.

This group of exalted spiritual travelers refers to this witnessing as "Idrak-e-Basit" (simple perception) and "Ma'rifah" (gnosis). However, this Ain-ul-Yaqin is veiled from Ilm-ul-Yaqin (knowledge of certainty), as at the moment of this witnessing, all bewilderment and ignorance are transcended, leaving no room for knowledge in the classical sense.

In this state, one is completely immersed, and the distinctions of knowledge and ignorance are lost. This is the realm where the seeker becomes one with the sought, and the boundaries of knowledge are surpassed.

HAQ-UL-YAQEEN

After the annihilation of the three determinations and their dissolution, the witnessing of the Ultimate Reality is termed Haq al-Yaqin. The Gnostic's witnessing of Allah is solely with Allah, not with their own self, as the thrones of kingship can encompass the secrets of the hearts.

This witnessing of permanence with Allah is attained at a station where, after the realization of true annihilation, Allah honors the Gnostic with an existence that is purely divine. The manifestation of this divine existence in the Gnostic's fixed essence is what is meant by the unveiling of their true nature.

In other words, through Allah's sheer grace, after the annihilation of the illusory determinations, it becomes evident to the Gnostic that their existence is a manifestation of the Simple Determination, which is the stage of Unity.

Now, these three stages of certainty will be discussed in more detail under a separate heading.

Ilm al-Yaqin refers to the witnessing of the horizons, which points to the existence of Allah. This witnessing is, in reality, the observation of the signs and evidence, not the direct observation of the Divine Essence. The witnessing of the Essence occurs only within the self of the spiritual traveler, while everything outside the self is merely the observation of signs, evidence, and determinations that point to the Divine.

The witnessing of Allah's essence occurs through the manifestations that take place in the realm of forms and attributes, which are not independent of the Ultimate Reality. Ilm al-Yaqin (Knowledge of Certainty) pertains to the realm of forms, where every light, whether colorful or colorless, is equally a manifestation of the Divine.

Hazrat Mulla Jami (may Allah sanctify his secret) hints at this in his Sharh al-Lama'at, saying, "O friend, I have been jumping from one place to another, and every moment, I have been receiving news of You, and from that, I have been binding myself."

This verse alludes to the witnessing of the horizons (Syahid-e-Afaki), which is beneficial for Ilm al-Yaqin, but it does not provide direct presence or vision of the Ultimate Reality, just as smoke and heat indicate the presence of fire without being the fire itself.

Ilm al-Yaqin is like knowing about fire through its effects and signs, which is still within the realm of knowledge but does not provide the direct experience of Ain al-Yaqin (Essence of Certainty).

Ain al-Yaqin refers to the witnessing of Allah that occurs after the veil of individual determination is lifted. This witnessing is what the exalted spiritual travelers call "simple perception" (Idrak-e-Basit). While ordinary people may also have perceptions, the difference lies in the fact that the elite are not distracted by anything other than Allah in their witnessing, whereas ordinary people are not in the same state.

This state is contradictory to knowledge, as it is a state of bewilderment, and knowledge cannot comprehend it. As the great Shaykh Ibn Arabi (may Allah have mercy on him) mentioned in his book al-Hujub, "Ilm al-Yaqin is a veil to Ain al-Yaqin, and Ain al-Yaqin is a veil to Ilm al-Yaqin."

Haq al-Yaqin (Truth of Certainty) refers to the witnessing of Allah solely with Allah, where the servant is completely absorbed in the Divine presence.

This state is attained after the realization of true annihilation (Fana-e-Haqiqi), where Allah honors the individual with an existence that is purely divine (Wujud-e-Mawjood-e-Haqani). This state brings about a state of sobriety and awareness after the intoxication and selflessness.

In this state, knowledge and witnessing are not veils for each other. In the state of witnessing (Ain al-Shuhud), the witnessed becomes the knower, and in the state of knowledge (Ilm), the knower becomes the witness. There is no determination or distinction left, as the individual's ego and effects are completely annihilated.

This state is referred to as "gifted existence" (Wujud-e-Mawhub) by the Sufis. It is not a determination that can be known or grasped, as it transcends all limitations.

A note of caution: Some individuals on the spiritual path may mistakenly believe that the forms and determinations they witness are the ultimate reality.

However, these forms and determinations are mere reflections and not the true reality. Some intermediate wayfarers may not be aware of this distinction and may think that the determinations they witness are the ultimate truth.

This confusion arises due to their limited understanding and lack of spiritual insight. They may attain a state of knowledge that is referred to as "ilm al-yakin" or "kashf al-hikmah," but this is not the same as the true reality.

MURAQBAT

This book's crucial section begins here, focusing on a vital spiritual practice that enables one to transcend the ego and attain divine proximity. Before embarking on this spiritual journey, it's essential to understand the fundamental Islamic practices that serve as the foundation for spiritual growth.

These practices include:

1. *Punctuality in the five daily prayers*: Establishing a strong connection with Allah through regular prayer.
2. *Dhikr and Tasbeeh*: Reciting Allah's names and praises to cultivate mindfulness and devotion.
3. *Fasting*: Observing fasting as a means of spiritual purification and self-refinement.
4. *Taqwa (Righteousness)*: Striving to live a virtuous life, adhering to Islamic principles and values.
5. *Truthfulness*: Embracing honesty and integrity in all aspects of life.
6. *Good deeds and empathy*: Engaging in acts of kindness, compassion, and service to others.

By embracing these practices, one can attain a deeper level of spiritual awareness and connection with Allah. The author has written this book to share advanced spiritual knowledge and practices that are not commonly known within the Muslim community.

Being a Muslim goes beyond merely performing essential acts; it requires a sincere effort to cultivate a deep understanding of Allah's will and to strive for spiritual growth through self-reflection, jihad al-nafs (the struggle against one's ego), and adherence to the Prophet's teachings.

It's crucial to note that these spiritual practices should be undertaken under the guidance of a qualified spiritual mentor (Sheikh) who has attained a high level of spiritual realization. By carefully studying and practicing the Muraqba techniques outlined in this book, one can experience profound spiritual growth and development.

The first Muraqbat is the Muraqbat of Unity (Ahdiyat). In this Muraqbat, the intention is to receive spiritual nourishment from the particles of the Murshid's being, which embodies all the attributes of perfection and is free from all defects. After focusing one's attention on the Murshid, the completion of this stage is marked by the absence of distractions and the presence of a deep sense of spiritual awareness.

There are various types of distractions, some of which need to be eliminated by the seeker. These distractions are categorized into three types: Qalbi (heart-related), Nafsani (ego-related), and Qalbani (physical). Each of these distractions has a unique treatment and remedy.

The treatment for Qalbi distractions involves engaging in abundant remembrance (dhikr) of Allah, such that the heart remains constantly aware of Allah in both wakefulness and sleep. As Allah says, "Remember Allah standing, sitting, and lying down" (Quran 4:103). Additionally, one should maintain solitude, avoid excessive food intake, and limit one's sustenance to what is necessary.

The treatment for Nafsani distractions involves frequent negation and affirmation (nafi and ithbat) of the ego, as well as opposing one's base desires. Furthermore, one should engage in silent remembrance (dhikr khafi) and Muraqbat, accompanied by intense supplication and weeping, as Allah says, "And remember your Lord within yourself, in humility and fear" (Quran 7:205).

The treatment for Qalbani distractions involves abundant verbal remembrance (dhikr lasani) and performing supererogatory prayers (nawafil), especially those that are recommended. However, the guidance of a spiritual mentor (Pir) is essential in all of these matters, as without it, one's efforts may be in vain.

Some seekers may experience spiritual illuminations (anwār) during this Muraqbat, which can be a sign of its completion. For those who possess a complete spiritual aptitude, the Muraqbat of Unity can lead to the annihilation of the heart (fana-e-qalb) and the elimination of all worldly attachments. In some cases, a perfect spiritual guide can facilitate this process through their attention, allowing the seeker to bypass certain stages and attain spiritual realization more quickly.

WILAYAT-E-SUGRA — MURAQBA-E-MUAYYAT

After the Muraqbat of Unity (Ahdiyat) comes the Muraqbat of Companionhood (Ma'iyat), which is rooted in the Quranic verse "He is with you wherever you are" (57:4). In this Muraqbat, the seeker focuses on receiving spiritual nourishment from the Divine Presence that accompanies them, just as it accompanies every particle of existence.

During this Muraqbat, the seeker traverses the realm of Divine actions (Tajalliyat Af'ali) and gains insight into the unity of existence (Tawhid Wujudi). This stage is associated with the lesser sainthood (Wilayat Sughra) and the spiritual proximity of the friends of Allah (Qurb Awliya).

The proximity of the Awliya is a proximity of companionhood, which is connected to the shadows and attributes that exist solely in the knowledge of Allah, not in the external world. The spiritual traveler first reaches this stage, as it is the true essence of the Sufi path.

In this stage, the companionhood is related to the shadows and attributes that exist in the knowledge of Allah, and the seeker's connection is with these attributes, not with the external manifestations. The love and connection are not with the attributes as they exist in the external world, but rather with the attributes as they exist in the knowledge of Allah.

This stage is distinct from other spiritual stations, and the seeker experiences absorption (istighraq), selflessness (bekhudi), and forgetfulness of all else besides Allah (nisyan ma-sawa). Some seekers may also experience states of spiritual bewilderment (jadhb) and subsistence (baqa). The specific experiences and states that arise during this Muraqbat vary according to the seeker's capacity and serve as indicators of the completion of this spiritual stage.

ZIKR ISM-E-ZAT WA NAFI ASBAT AND TAHLIL-E-LISANI

In this spiritual station, the seeker recites the Name of Allah (Ism-e-Dhat) 25,000 times, and negation and affirmation (Nafi and Ithbat) 11,012 times, and silent remembrance (Dhikr-e-Khafi) 5,000 times. During the recitation, whether it be the Name of Allah, silent remembrance, or negation and affirmation, the seeker should first purify their heart from all distractions and worldly thoughts.

To eliminate these distractions, the seeker should supplicate to Allah with humility and beseech Him to remove these thoughts. Visualizing the image of their spiritual guide (Murshid) can also be beneficial in dispelling distractions. This visualization is known as "Dhikr-e-Rabita."

After purifying the heart, the seeker should engage in remembrance with full focus. When reciting the Name of Allah from the subtle center of the heart (Latifa-e-Qalb), the seeker should pronounce the Name without moving their tongue or lips. Observing the pause of the heart (Waqf-e-Qalbi) is crucial, as remembrance without it is ineffective and amounts to mere worldly thoughts.

The spiritual masters, including Imam Tariqat Hazrat Shah Naqshband (RA), emphasize the importance of Waqf-e-Qalbi over numerical counts. Waqf-e-Qalbi means that the seeker's attention is focused on their heart, and their heart is focused on the Divine Presence.

In this remembrance, four essential aspects are: (1) Qalbi Dhikr (heart remembrance), (2) guarding against distractions, (3) Waqf-e-Qalbi, and (4) Return (Bazgasht). Bazgasht involves reflecting on one's intentions and beseeching Allah for His love and knowledge.

The seeker should recite the Name of Allah from other subtle centers as well, ensuring that their entire being is engaged in the remembrance.

WILAYAT-E- KUBRA

After this, the journey of the Greater Guardianship (Wilayat Kubra) begins, which consists of three circles and four stages. The first circle is the Muraqba of Nearness (Tarbiat), based on the Quranic verse "We are nearer to him than his jugular vein" (50:16). In this Muraqba, the seeker focuses on receiving spiritual nourishment from the Divine Presence that is closer to them than their own jugular vein.

The concept of nearness (Qurb) is explained as the relationship between a shadow and its source. The shadow's existence is a reflection of its source, and its attributes are a manifestation of the source's attributes. Just as a shadow is closer to its source than to itself, the seeker realizes that Allah is closer to them than their own selves.

In this stage, the seeker practices the remembrance of the Divine Name (Ism-e-Dhat) 25,000 times, negation and affirmation (Nafi and Ithbat) 11,012 times, and silent remembrance (Tasbih-e-Lasani) 5,000 times. The seeker also practices the remembrance of "La ilaha illallah" (There is no god but Allah) with the breath, visualizing the words and focusing on the heart.

The second circle is the Muraqba of Love (Mahabbat), where the seeker focuses on the Divine Love and receives spiritual nourishment from the Beloved. The third circle is also a Muraqba of Love, but with a deeper understanding of the Divine attributes.

After this, the journey of the Greater Guardianship (Wilayat Kubra) begins, which consists of three circles and four stages.
In these Muraqbas, the seeker experiences spiritual expansion, love, and intimacy with the Divine. The seeker's heart is purified, and they gain insight into the Divine attributes and names.

The spiritual masters have explained that the Divine attributes and names are like a tree, with the Divine essence being the root, and the attributes and names being the branches and fruits. The seeker realizes that everything exists through the Divine essence and attributes.

In this stage, the seeker experiences a deep sense of peace, contentment, and surrender to the Divine will. They gain a deeper understanding of the Shariah and its principles, and their spiritual journey is guided by love and devotion.

The seeker's spiritual state is characterized by patience, gratitude, and satisfaction with the Divine decree. They experience a sense of unity with the Divine and gain insight into the mysteries of existence.

The spiritual journey is not just about intellectual understanding but about experiencing the Divine presence and love. The seeker's heart is filled with love and devotion, and they strive to embody the Divine attributes in their life.

MURAQBA WILAYAT-E-A'LA

After completing the Greater Guardianship (Wilayat Kubra) and the journey of the Manifest Name (Ism-ul-Zahir), the seeker embarks on the journey of the Non-Manifest Name (Ism-ul-Batin) and the Higher Guardianship (Wilayat-e-A'la). This stage is associated with the realm of the subtle elements, excluding earth.

The journey of the Manifest Name involves traversing the Divine attributes without direct reference to the Divine essence. In contrast, the journey of the Non-Manifest Name involves traversing the Divine names while keeping in view the Divine essence. For instance, the attribute of knowledge (Ilm) is a quality without direct reference to the Divine essence, whereas the name Al-Alim (The Knower) implies the Divine essence behind the attribute of knowledge.

In this Muraqba, the seeker focuses on receiving spiritual nourishment from the Divine essence, which is the source of the Higher Guardianship. The seeker practices silent remembrance (Tasbih-e-Lasani) and optional prayers (Nafil) to progress spiritually.

As a result, the seeker experiences:

1. *Spiritual expansion*: A sense of vastness and connection to the higher realms.
2. *Divine presence*: A heightened awareness of Allah's presence.
3. *Angelic encounters*: Some seekers may experience visions of angels.

The seeker's spiritual state is characterized by a deeper understanding of the Divine names and attributes, and a stronger connection to the subtle realms.

ZIKR ALLAH

The importance of Dhikr (remembrance of Allah) is emphasized in Islamic teachings. Many Muslims inquire about the benefits and methods of Dhikr, seeking guidance from scholars.

The author's perspective is that even a single letter of Allah's name can bring about divine mercy and blessings. Dhikr has no limits or boundaries, and its benefits are accessible to all who practice it.

The benefits of Dhikr include:

1. *Spiritual growth*: Dhikr helps cultivate Taqwa (righteousness) and Ruhaniyat (spirituality).
2. *Divine mercy*: Dhikr attracts Allah's mercy and blessings.
3. *Inner peace*: Dhikr brings peace and tranquility to the heart.

The author encourages Muslims to start with Allah's names and to increase their Dhikr practice, as it leads to greater spiritual benefits. Reciting the Quran is also considered a valuable and rewarding act.

Overall, Dhikr is a powerful means of connecting with Allah, seeking guidance, and attaining spiritual growth and peace.

ASTAGHFIRULLAH

The question of whether Allah accepts the remembrance (Dhikr) of a sinful person is a common concern. The author provides a straightforward answer:

If a person sincerely repents and resolves to turn towards Allah, their past sins can be forgiven. However, having doubts about forgiveness can hinder the process. One must have unwavering faith in Allah's mercy and forgiveness.

The author emphasizes the importance of:

1. *Sincere repentance*: Turning towards Allah with a genuine intention to change.
2. *Faith in Allah's mercy*: Trusting in Allah's ability to forgive sins.

For seeking forgiveness, the author recommends reciting:

1. *Astaghfirullah*: This phrase is considered a powerful means of seeking forgiveness.

The author suggests reciting Astaghfirullah regularly, especially after prayers, to seek forgiveness and purification. By doing so with sincerity and faith, one can attain forgiveness and spiritual growth.

PART 3 - AQIDAH AND TAQWA

WHO WAS THE FIRST PROPHET ?

And remember when your Lord said to the angels, “Indeed, I am going to place a vicegerent (representative) on the earth.” The angels replied, “Will You place upon it one who will cause corruption and shed blood, while we glorify You with praise and declare Your holiness?” Allah said, “Indeed, I know what you do not know.”

Then Allah taught Adam (peace be upon him) the names of all things. After that, He presented them to the angels and said, “Tell Me the names of these, if you are truthful.” The angels said, “Glory be to You! We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.”

Then Allah said, “O Adam, inform them of their names.” And when Adam (peace be upon him) had told them their names, Allah said, “Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you conceal.”

And remember when We said to the angels, “Prostrate before Adam,” so they all prostrated except Iblis. He refused and was arrogant, and became of the disbelievers. Allah expelled Iblis from Paradise.

Then Allah said, “O Adam, dwell you and your wife in Paradise, and eat from it freely whatever you wish. But do not approach this one tree, lest you become among the wrongdoers.”

Allah created Hawwa (Eve) from Adam's rib. When Allah forbade them from eating the fruit of that tree, He warned them, "If you eat from it, you will become transgressors." But Satan deceived them through a peacock and a serpent. Hawwa was tempted, and she in turn tempted Adam (peace be upon him), and they both ate the fruit.

As a result, Allah expelled them from Paradise and sent them down to the earth. Allah commanded them, "Now you must live on this earth." Adam (peace be upon him) then repented and pleaded with Allah for forgiveness, saying, "O Allah, forgive me for the sake of Muhammad (peace be upon him)."

So Allah sent Angel Jibreel (Gabriel) to Adam and asked, "How do you know of Muhammad?" Adam replied, "When You created me, I saw written on the Throne: La ilaha illallah, Muhammadur Rasulullah (There is no god but Allah, Muhammad is the Messenger of Allah). I understood that the one whose name is mentioned alongside Yours must be of great honor."

Then Allah taught Adam some words of repentance, and accepted his repentance. Indeed, He is the Most Forgiving, the Most Merciful.

Allah then said, "All of you descend from Paradise. But when guidance comes to you from Me, then whoever follows My guidance will have no fear, nor shall they grieve. But those who disbelieve and reject Our signs—they are the companions of the Fire; they will remain in it forever."

KEY QUESTIONS ON AQIDAH

Islamic scholars of the Ahl as-Sunnah wa'l-Jama'ah would deem the beliefs of this Zaid's sect, as described, to be false and heretical (باطل). The extravagant claims attributed to the Prophet Muhammad (peace be upon him) in this passage exceed the bounds of orthodox Islamic theology in several critical aspects:

Attributing the creation of the world to the Prophet (peace be upon him) and stating that the universe would not exist without him is a form of major shirk (associating partners with Allah), as creation is the sole prerogative of Allah. The idea that Allah needed a " посредник (intermediary)" for creation contradicts the Islamic concept of Allah's absolute power and independence.

While Muslims deeply revere the Prophet Muhammad (peace be upon him) and believe he holds the highest station among creation, attributing to him the power to revive the dead, cure the incurable with a mere glance, possess complete knowledge of the unseen (ghayb) without divine revelation, and have absolute control over the cosmos is a gross exaggeration (ghuluw) and contradicts the Quranic verses that clearly state that the knowledge of the ghayb belongs solely to Allah. The Prophet (peace be upon him) himself only knew what Allah revealed to him.

The notion that the Prophet's knowledge encompasses all that was and will be, and that the entire universe until the Day of Judgment is before him like his palm, is another extreme exaggeration that elevates the Prophet (peace be upon him) to a divine status, which is strictly forbidden in Islam.

The idea that Allah desires what the Prophet (peace be upon him) desires without any distinction, making their will identical, also encroaches upon the absolute sovereignty of Allah. While the Prophet (peace be upon him) is the most beloved of Allah, his will is always subservient to the Divine Will.

The analogy of the Prophet (peace be upon him) being the "viceroy" with absolute authority to give and take as he pleases, with the heavens and earth under his command, and that approaching him is akin to approaching Allah directly, blurs the critical distinction between the Creator and the created, potentially leading to the worship of the creation instead of the Creator. While seeking intercession (shafa'ah) through the Prophet (peace be upon him) is accepted by many Sunni Muslims under specific theological conditions, the description provided goes far beyond this permissible boundary.

Regarding the final part of the question about the statement in Mawahib al-Laduniyya, the renowned scholar Allama Muhammad ibn Abdul Baqi al-Zurqani in his commentary on Mawahib al-Laduniyya, Sharh al-Mawahib al-Laduniyya, does indeed mention that some scholars state the Prophet (peace be upon him) is aware of the intentions and thoughts that pass through people's hearts. However, this is generally understood within the context of Allah granting the Prophet (peace be upon him) this knowledge through divine means, not as an inherent attribute. The exact wording and the interpretation of this statement require careful consideration within the broader framework of Islamic beliefs about the Prophet's status and knowledge.

The question revolves around the permissibility of naming someone Abdul Nabi (slave of the Prophet) or Abd al-Mustafa (slave of the Chosen One). The response affirms that such names are permissible and reflects a belief grounded in Islamic teachings, citing evidence from the Quran, Hadith, and statements of respected scholars.

The detailed explanation includes a narration attributed to Abu Nuaim from Wahb bin Munabbih, where Allah reveals to a prophet about the coming of Prophet Muhammad (peace be upon him), describing him as a mercy to the worlds, chosen by Allah, and bestowed with noble attributes. The passage highlights the Prophet's mercy, character, and the virtues of his community, who are described as the best nation brought forth for humanity, commanding good and forbidding evil, and worshiping Allah with sincerity.

The text underscores the significance of the Prophet Muhammad's community, their devotion to Allah, and their role as Allah's friends and helpers. It also emphasizes the importance of following the Prophet's teachings and the consequences of not adhering to his guidance. The passage concludes by affirming the excellence of the Prophet's community and the blessings bestowed upon those who follow his path.

The text describes a passage from the book "Mawahib al-Duniya," which quotes Wahb ibn Munabbih, a renowned Islamic scholar. According to this narration, Allah revealed to the prophet Isaiah (Ashiya) about the forthcoming advent of Prophet Muhammad (peace be upon him). The passage highlights the Prophet's noble attributes and the virtues of his community.

The description portrays Prophet Muhammad as a mercy to all creations, chosen by Allah, and endowed with exceptional qualities. It emphasizes his compassion, forgiveness, and kindness, not only towards humans but also towards animals. The passage also underscores the significance of his community, describing them as the best nation brought forth for humanity, commanding good, forbidding evil, and worshiping Allah with sincerity.

The text further elaborates on the devotion and righteousness of the Prophet's followers, their commitment to prayer, and their role as Allah's friends and helpers. It concludes by affirming the excellence of the Prophet's community and the blessings bestowed upon those who follow his teachings.

The Prophet (peace be upon him) said, "Allah has lifted the world before me, and I see it and everything that will happen until the Day of Judgment as clearly as my palm." This narration highlights the Prophet's unique knowledge and insight. The community of the Prophet is described as the best nation, with the Quran superseding all other scriptures. Those who follow the Prophet's teachings will be rewarded with two carats, while previous communities received one carat each.

The text describes various miracles performed by the Prophet, including bringing the dead back to life. A man asked the Prophet to revive his daughter, and the Prophet called out to her in her grave, and she responded. Another narration mentions the Prophet's ability to heal injuries, as seen in the story of Qatada ibn al-Nu'man, whose injured eyes were healed by the Prophet's saliva.

The Prophet's role as a leader and intercessor is emphasized, with Hadiths highlighting his authority and blessings. The Prophet said, "I am the master of the children of Adam on the Day of Judgment." Another narration mentions the Prophet's flag of praise, under which all humans will gather.

The text concludes by emphasizing the Prophet's unique status and blessings, citing various scholars and narrations. These accounts demonstrate the Prophet's exceptional character, knowledge, and miracles, solidifying his position as a revered leader and intercessor in Islamic tradition.

The Prophet's ability to know the unseen is also discussed, with a narration mentioning his ability to see the world and everything in it until the Day of Judgment. The text also mentions the Prophet's miracles, including reviving the dead and healing the injured.

A story is told about a young Christian boy who came to the scholar Junayd, asking about the meaning of the Prophet's statement, "Beware of the believer's insight, for he sees with the light of Allah." Junayd bowed his head and then raised it, saying, "Islam, Islam, for the time of your Islam has come." The boy then accepted Islam.

The text also mentions the Prophet's journey to the grave of his mother, where he prayed for her and she was revived, and she believed in him. The Prophet's parents were also revived and believed in him, according to another narration.

The Prophet's exceptional abilities and miracles are highlighted, including his ability to heal injuries and bring the dead back to life. The text concludes by emphasizing the Prophet's unique status and blessings, solidifying his position as a revered leader and intercessor in Islamic tradition.

The Prophet's authority and leadership are emphasized, with Hadiths highlighting his role as the master of the children of Adam on the Day of Judgment. The text concludes by emphasizing the importance of following the Prophet's teachings and adhering to his guidance.

The Spiritual Path of Islam: Discernment and Distinction

اسلام طریقت مقام فرق

The path of Islam is distinct from its external practices, representing a higher spiritual state achieved through spiritual struggle. This state enables one to discern truth from falsehood and good from evil. The external practices of Islam are intricately linked with its spiritual essence. When one adheres to the external practices, they naturally progress towards spiritual unity.

The distinction lies not in the practices themselves but in their external and internal aspects. The external aspect is the literal adherence to Islamic law, while the internal aspect is the spiritual reality. Some mystics, in their spiritual state, may utter words that seem contrary to Islamic law, but these statements emanate from their spiritual experience.

Those who attain a high spiritual state without violating Islamic law are distinct from those who do not adhere to its principles. The former group is characterized by their adherence to the Prophetic tradition in both external and internal aspects. In contrast, those who speak against Islamic principles without attaining such a spiritual state are considered misguided.

The words of the spiritually enlightened can be life-giving, while those of the misguided can be poisonous. The distinction between the two lies in their adherence to Islamic principles and their spiritual state. Those who follow the path of truth are guided by the Sharia, whereas those who do not are lost.

The story of Mansur al-Hallaj serves as an example. Despite his spiritual state, he was executed for his words, which were perceived as blasphemous. This incident highlights the importance of understanding the context and spiritual state of an individual before interpreting their words.

The acceptance of spiritual guidance depends on certain conditions, including the forgetting of all else besides Allah. True guidance lies in adhering to the Sharia and following the Prophetic tradition. The distinction between truth and falsehood is evident in the lives of those who adhere to Islamic principles and those who do not.

The Quranic verse "And it is hard for the polytheists to follow what you call them to" highlights the difficulty faced by those who do not adhere to Islamic principles. In contrast, those who follow the path of truth are guided by Allah's mercy and wisdom.

WHAT ARE OUR BELIEFS ABOUT ALLAH?

I begin in the name of Allah, the Most Merciful and Benevolent. All praise be to Allah, the Lord of all worlds, the Most Merciful, and the Sovereign of the Day of Judgment. We worship You alone and seek Your help. Guide us on the straight path, the path of those upon whom You have bestowed Your blessings, not of those who have incurred Your wrath or gone astray.

We believe in the exalted Book, the Quran, revealed to Muhammad (peace be upon him), and we have no doubt in it. In it lies guidance for those who are mindful of Allah, who believe in the unseen, perform good deeds, establish prayer, give charity, and believe that all the scriptures revealed to Your messengers are from You. You are the Provider, the Pure, the Sovereign, and the Lord. Your essence is the most luminous and pure.

I affirm my faith in Allah, His books, His messengers, His angels, the Day of Judgment, and the resurrection after death. This translation aims to capture the essence and depth of the original text, conveying a sense of devotion, faith, and reliance on Allah.

I believe that Allah is One, He begets not, nor was He begotten, and there is none comparable to Him. He is Self-Sufficient, the All-Powerful, the All-Wise, and the Most Exalted.

O our nurturing God, grant us goodness in this world and the hereafter. Bestow upon us, our Lord, the shield of patience. Keep us steadfast, O God, and aid us with Your help, O Allah, Allah, forgive our slips and errors, O Lord.
Grant us a good awakening, and protect us from the torment of the Fire. Endow us with complete patience and perseverance, so we do not become helpless against our adversaries. Make us victorious over the disbelieving people. Deal kindly with us, and do not place upon us a burden, nor subject us to hardship beyond our strength. Pardon us, and forgive us, for You are our Master and Protector. Grant us Your aid and victory. Guide us to the straight path, and do not lead us astray after having guided us, for Your mercy is indeed boundless, O Generous God. This earth, this heaven, this day, this night – in them are countless mysteries. Those who observe with a discerning eye see that all creation is held within Your grasp, and every act of Yours is filled with wisdom. Holy are You, far above any imperfection. Protect us from the torment of the Fire. Those You cast into Hell, You have surely disgraced, and such wrongdoers will have no helpers.
We heard a caller proclaiming, "Believe in your pure Lord!" from the very beginning.
You placed burdens upon those before us; do not place upon us what we cannot bear, O God. Have mercy, O Lord, upon our state, for our honor is in Your hands. Do not incline our hearts towards the faithless and the disbelievers. Grant us also a share of Your bounty.

Yours is the name, the Most Compassionate, the Most Merciful. These wondrous creations, this universe, and the evident signs of Your power – the heart bears witness to them. Not even a speck of love exists in it [the heart] without Your will; You have long since decreed all that has come to pass. We are Your servants, glorifying You; do not disgrace us on the Day of Judgment. Surely, those You disgrace, You leave without a helper or supporter. Everywhere He [God] was proclaiming this message: "Believe in Him, and do not be deniers upon hearing this captivating call of the Guide." Grant us the ability to prostrate, O Lord, and forgive our sins. Whatever greatness is within us, O God, it is from You. How wondrous was Your creation! Your messengers have made us worthy of their inheritance, O Lord. Do not disgrace us on the Day of Judgment. Having committed transgression, do not leave us unpardoned, O God, if we are indeed Your servants, O Lord, my Lord. Do not make us distinct from Your servitude, for You alone, O Lord, are our Sustainer. Your grace and mercy are unparalleled; forgive us and grant us firmness. Protect us from the evil of the oppressors. O God, the Lord of the worlds, O Creator of the earth and heavens, You are my Comforter in hardship. We have believed in You, O God, so cast upon us a glance of Your favor. Separate us from him [Satan] and conceal him. May our final abode, O God, be with the righteous. Those blessings which I have enjoyed, and all those directions – Your promise is unwavering; it can never be broken. We have wronged ourselves, so do not look upon us with a gaze of mercy. Cause our end in Islam,

and keep us steadfast upon it until our dying breath. Your mercy is far greater than our deeds; You are the most forgiving of servants through Your mercy. Cast upon us the gaze of Your favor. Do not make us the target of the oppression of the disbelieving people. O Master, You are the ultimate Reckoner on the Day of Judgment, and You are the final recourse. Grant me death in Islam, O God, and grant me the ability, O Self-Sufficient One, to be a complete worshipper. Make my supplication answered, O God, and grant forgiveness to my parents, and to my father, whom my mother raised in my childhood. Have mercy upon them, O God, with joy and dignity. Thus, again and again, guide me to perfection in my affairs, wherever I must reach, O Master, and from wherever You bring me forth. Grant me from Your special grace that strength which is my very being. O God, open my breast and make my task easy, O Lord, so that people may understand my speech. O God, increase my knowledge. Hardship has befallen me; You are the Most Merciful of the merciful. And grant me fluency of speech, so that I may always uphold the truth. And my offspring also, O God, grant them forgiveness on the Day of Reckoning. Forgive all Muslims, and have mercy and compassion upon them, for You have nurtured me with mercy and kindness; reward them fully with mercy. Bring me to my appointed place, and keep me happy everywhere, O Majestic and Generous One. Bring me there with goodness and well-being, and bring me forth from every place with goodness. Grant me helpers everywhere, and grant correctness to our affairs, and grant me great ambition. And loosen the knot of my tongue, so that the truth may be clearly explained through me. Grant me beneficial knowledge at all times.

From whom shall I seek help besides You? You alone are the refuge of the distressed. O God, do not forsake me, and grant me a good successor, and grant me a blessed inheritance, O Lord. And make me a blessed guest. Protect me from the whispers of devils. I seek refuge in You, O Lord. We have indeed believed in You, O Lord. Open for us the gates of Your mercy, O Lord. Envelop us in Paradise, and may all the members of our household be eternal dwellers therein. Gladden our eyes through them. Make us the most pious of those who fear You. Grant me the ability to be thankful for Your blessings, O Lord, and grant them also [my family]. May those deeds be pleasing to You, O God. And count me among Your righteous servants. O Generous and Bountiful God, I am hopeful of Your goodness and bestowal. And do not leave me alone without an heir, for You are the best of inheritors. Grant me honor and do not disgrace me, for You are the best of helpers, O Lord. Keep the devils far from me, O God, the constant tempters. O Allah, bestow upon us now Your grace and kindness; You are the Most Merciful of the merciful. And turn away from us the torment of Hell, which no one can ever bear. Grant the righteous, the virtuous, and those in a good state the fulfillment of their desires. Make us leaders of the pious. Grant me the ability to perform the good deeds You have favored, and keep me engaged in such works, O Lord, through Your grace. I constantly remain at Your threshold, beseeching You, O Ever-Sustaining Lord. O God, whatever You have bestowed upon me through Your grace, I am in need of it, and I rely upon Your support and favor.

our knowledge and mercy encompass the entire world, O God, entirely. Nothing is ever outside Your knowledge, so forgive them, O Lord, and may they turn in repentance to Your court. Protect them from the torments of Hell, and their righteous ancestors among them, O Generous One. You alone, O Lord, are the All-Powerful, the All-Dominant, and the All-Wise. Protect them from every evil on the Day of Judgment. Have mercy upon whomever You will on the Day of Reckoning. Grant me good offspring, O God. Now I have repented to You, O Lord. I am obedient to Your command, O God. I am overwhelmed, O Lord of all beings. That which You have destined for me, O God, convey it to me. Grant me victory over the rebellious people. Every atom is pervaded by Your being; every particle is a recipient of Your mercy and favor, O Allah, the Lord of the worlds. Those who are ashamed of their sins, and who turn to Your court, O Lord, according to Your promise, grant them victory. And their women and their offspring, grant them also a portion in the Gardens of Paradise. Yours is the name, the Most Compassionate, the Most Merciful. Your name is the Most Compassionate, the Most Bountiful. Through Your grace, O God, my childhood has passed. The door of Your mercy has opened upon him [the Prophet]. No one is more successful than him. And that their reformation, O God, may be from all sins. I am ashamed of all my sins. Accept my repentance and grant my request. Avenge me against my enemies. And those brothers, O God,
Who have already passed away here, O God,
Forgive them all, O Lord, and grant them pardon.

Keep our hearts pure towards the Muslims.
Surely, You are the Gentle and the Merciful.
You are the Forgiving, the Pardoning, the Clement.
In You alone is our trust and hope.
And we have turned, and now we turn to You.
The longing of the city, the longing of the beloved, is only towards You.
The destination of all is only towards You.
Protect us from the attacks of the faithless.
Do not make us the target of their oppression.
And grant us forgiveness, O Merciful One.
Grant our light increase and brilliance. Fulfill our light, O Lord. You are All-Powerful over everything, without doubt. Forgive my sins and errors, O Lord.
And grant us forgiveness, O Rich One. You can do everything, O Lord of all the worlds.
And forgive my father, O God.
All the believers who have entered my house, all the believing men and women,

Grant their forgiveness also,
O Allah, and pardon them all,
O Beloved. May they wash away my sins.
Through Your mercy, release him [from Hell].
And forgive all my transgressions.
Make my heart so pure and cleansed,
Like a simple cloth becomes pure
By washing. And it remains pure.
Keep me far from sins, so far
As the east is from the west.
Grant my soul its protection.
Keep it free from countless sins.
Grant them piety, O Lord.

And grant it its due in every way. You are the best of all. Your Prophet has called You the Lord of Majesty. Whatever good things Your Prophet asked for, O God, O Master of bounty and generosity, grant me the ability to perform those deeds. May my deeds and attributes be such that they save me from all sins, O Lord. And bestow upon us the Gardens of Paradise, O All-Knowing, the Guide. O God, forgive all my sins. Forgive my ignorance and my errors. You know me better than I know myself. All the sins I have committed intentionally, O Lord, forgive them all, and grant pardon. O Turner of hearts, O God, turn whatever heart You will. So, through Your grace, guide my heart. Show me the straight path, O God, O Possessor of bounty.

You are its Master and Helper. The name of him whose name is Muhammad, the Chosen One, we all ask of You, O Possessor of Majesty. We ask of You a few things: forgiveness, by which You will grant salvation in both worlds. Grant us the spoils of all goodness, and protect us from Hellfire, O God, that which benefits me in both worlds, whether intentional or unintentional. And whatever excess I commit with any of my limbs, O God, pardon each one, whether it happened unintentionally. Purify us from all sins, and turn our hearts towards Your obedience, for our own devotion is insufficient.

WHY IS ISLAMIC EDUCATION ESSENTIAL FOR EVERY MUSLIM?

BY MOLVI MUHAMMAD MANZOOR NAUMANI

TRANSLATE BY : AMEEN ULLAH KHAN INAYTI

UNDERSTANDING ISLAM AND ITS TRUE MEANING

Islam is not just a matter of birthright or lineage; it's a way of life that requires knowledge, understanding, and practice. Being born into a Muslim family doesn't automatically make one a true Muslim. Rather, it's the conscious choice to follow the teachings of Islam, as revealed in the Quran and demonstrated by the Prophet Muhammad (peace be upon him), that defines a Muslim.

THE IMPORTANCE OF ISLAMIC EDUCATION

To be a true Muslim, one needs to acquire knowledge of Islam and implement its teachings in daily life. The pursuit of Islamic knowledge is a fundamental obligation on every Muslim, regardless of age, social status, or background. The Prophet Muhammad (peace be upon him) emphasized the importance of seeking knowledge, saying, "Seeking knowledge is an obligation upon every Muslim" (Ibn Majah and Bayhaqi).

The Rewards of Seeking Knowledge

The Prophet Muhammad (peace be upon him) also highlighted the rewards of seeking knowledge, saying, "Whoever sets out to seek knowledge, Allah will make easy for him the path to paradise" (Muslim). Another hadith states, "Whoever seeks knowledge, it will be a means of forgiveness for him" (Tirmidhi).

PRACTICAL WAYS TO ACQUIRE ISLAMIC KNOWLEDGE

For those who cannot attend a traditional Islamic school, there are other ways to acquire knowledge.
Reading authentic books, consulting with knowledgeable individuals, and engaging in discussions with others can be effective ways to learn about Islam. This book aims to provide essential knowledge about Islam in a clear and concise manner.

SPREADING ISLAMIC KNOWLEDGE

The Prophet Muhammad (peace be upon him) encouraged Muslims to share knowledge with others, saying, "Whoever seeks knowledge to revive Islam and dies in that state, will be close to the prophets in paradise" (Darimi). May Allah guide us to seek knowledge, practice it, and share it with others, and may He reward us for our efforts.

This translation aims to capture the essence and spirit of the original text, conveying the importance of seeking Islamic knowledge and living according to its teachings.

BY MOLVI MUHAMMAD MANZOOR NAUMANI

TRANSLATE BY : AMEEN ULLAH KHAN INAYTI

THE IMPORTANCE OF KHUSHOO AND KHUZU

THE ESSENCE OF PRAYER: KHUSHOO' AND DEVOTION

Praying with khushoo' (devotion) and khudoo' (humility) means performing prayer with the awareness of Allah's presence, feeling His majesty, and being filled with love and fear of Him. It's like standing before a mighty king, acknowledging one's own humility and shortcomings.
When praying, one should imagine standing before Allah, bowing down in reverence, and prostrating in submission. Understanding the meaning of the words recited during prayer is crucial, as it brings completeness and sincerity to the act.

THE SIGNIFICANCE OF KHUSHOO' IN PRAYER

Khushoo' is the spirit of prayer, and those who pray with devotion and humility are guaranteed success. The Quran states, "Successful are the believers who are humble in their prayers" (Quran 23:1-2).
The Prophet Muhammad (peace be upon him) emphasized the importance of khushoo' in prayer, saying, "Allah has made five prayers obligatory. Whoever performs ablution well, prays on time, perfects the bow and prostration, and has khushoo' in prayer, Allah has promised to forgive him" (Abu Dawud).

A COMMITMENT TO PRAYER

We should strive to perform our five daily prayers with the utmost devotion, following the teachings of the Prophet Muhammad (peace be upon him). By doing so, we can attain Allah's forgiveness and mercy. May we prioritize prayer and cultivate a deeper connection with our Creator.

BIRTH OF KHATAM-UL-AMBIYA

The birth of Prophet Muhammad (PBUH) is a momentous occasion in Islamic history, marked by miraculous events and divine signs. Here are some key aspects of his birth:

The Year of the Elephant
Prophet Muhammad (PBUH) was born in the Year of the Elephant, a year when the Kaaba was threatened by the Abyssinian army led by Abraha. Allah protected the Kaaba by sending a flock of birds, known as Ababeel, which pelted the army with stones, thwarting their plans.

A LIGHT SHONE FORTH
ACCORDING TO ISLAMIC TRADITION, AMINAH BINT WAHB, THE MOTHER OF PROPHET MUHAMMAD (PBUH), REPORTED SEEING A LIGHT EMANATING FROM HER WHEN SHE WAS PREGNANT WITH HIM. THIS LIGHT WAS SAID TO HAVE ILLUMINATED THE PALACES OF SYRIA, SYMBOLIZING THE PROPHETIC LIGHT THAT WOULD GUIDE HUMANITY.

A BLESSED BIRTH
PROPHET MUHAMMAD (PBUH) WAS BORN ON MONDAY, 12TH RABI' AL-AWWAL, IN MAKKAH. HIS BIRTH WAS MARKED BY BLESSINGS AND DIVINE SIGNS, INDICATING HIS FUTURE ROLE AS A PROPHET AND MESSENGER OF ALLAH.

EARLY LIFE AND UPBRINGING
After his father's passing before his birth and his mother's death when he was six years old, Prophet Muhammad (PBUH) was cared for by his grandfather Abdul Muttalib and later by his uncle Abu Talib. They instilled in him the values of honesty, integrity, and compassion.

UNIQUE INDIVIDUAL

From a young age, Prophet Muhammad (PBUH) was known for his exceptional character, honesty, and trustworthiness. He was given the nickname "Al-Amin" (the trustworthy) by his people, a testament to his integrity and reliability.
These aspects of Prophet Muhammad's (PBUH) birth and early life highlight his unique status as a prophet and messenger of Allah, chosen to guide humanity to the path of righteousness and truth.

The birth of Prophet Muhammad (PBUH) is a pivotal moment in Islamic history, shrouded in wonder and divine signs. While the exact date of his birth is debated among scholars, the 12th of Rabi' al-Awwal is widely accepted as the most probable date, coinciding with April 571 CE or August 570 CE.

A Monday of Great Significance

Prophet Muhammad (PBUH) was born on a Monday, a day that would hold great significance throughout his life. It was on a Monday that he received the first revelation of the Quran, marking the beginning of his prophethood. Additionally, his migration from Makkah to Medina, a pivotal event in Islamic history, also took place on a Monday.

THE HOLY CITY OF MAKKAH

The Prophet (PBUH) was born in the sacred city of Makkah, in the house of Abu Talib, within the esteemed Banu Hashim clan of the Quraysh tribe. This noble lineage would play a significant role in shaping his life and mission.

MIRACLES AND OMENS

According to Islamic tradition, the birth of Prophet Muhammad (PBUH) was accompanied by miraculous events. His mother, Aminah, is said to have seen a light emanating from her, illuminating the palaces of Syria. Other accounts mention the cracking of galleries in Kisra's palace, the extinguishing of the Magians' sacred fire, and the collapse of churches on Lake Sawa, signifying the profound impact of his birth on the world.

A LEGACY OF GUIDANCE

Despite the differing opinions on the exact date of his birth, there is consensus on the year, known as the Year of the Elephant, and the day, Monday. The life and teachings of Prophet Muhammad (PBUH) continue to inspire and guide millions of people around the world, offering a legacy of wisdom, compassion, and devotion to the one true God.

PART 4 - QURAN AND SCIENCE

THE QUR'AN AND SCIENCE: A DIVINE LIGHT FOR THE WORLD

The Qur’an is not merely a book of worship and spirituality—it is a timeless beacon of knowledge that bridges the realms of faith and reason. In its sacred verses lies a profound invitation to reflect, explore, and understand the universe. While the Qur’an is not a textbook of science, it provides foundational principles that have sparked intellectual curiosity and scientific advancement for centuries.

From the motion of celestial bodies to the creation of life in the womb, the Qur’an presents natural phenomena with astonishing clarity, often centuries ahead of scientific discovery. It does not impose limits on inquiry; instead, it encourages mankind to observe the world, to ask questions, and to seek truth with sincerity and humility.

The influence of the Qur’an on scientific thought is deeply woven into the fabric of history. It laid the groundwork for the Golden Age of Islamic science, inspiring scholars to excel in astronomy, medicine, physics, mathematics, and more—all while keeping divine purpose at the core of their pursuits.

In a modern world often divided between faith and science, the Qur’an stands as a powerful reminder that the two are not enemies, but allies. Its verses encourage balance—urging humanity to harness knowledge not for destruction, but for healing, progress, and harmony.

This book begins with that spirit: a journey through the intersection of divine revelation and scientific inquiry, grounded in the light of the Qur'an—a light meant not only for Muslims but for the entire world, guiding hearts and minds toward truth.

Throughout human history, civilizations have looked to the heavens, the oceans, the stars, and the depths of the earth in search of meaning. Yet, few sources have so elegantly connected the material world with spiritual insight as the Qur'an. It does not merely describe the natural world—it calls us to witness it as a sign (āyah) of a higher order and intelligent design.

The Qur'an speaks to the heart and the intellect alike. Its verses awaken awe not just through divine command, but through observation and contemplation. When it describes the orbit of planets, the water cycle, the origin of life from a single drop, or the expanding universe, it is not to teach formulas—but to inspire reflection and purpose. It makes the scientist ponder, the philosopher wonder, and the believer bow.

In a time when science is often confined to laboratories and faith to places of worship, the Qur'an dares to unite both—reminding humanity that true knowledge must elevate the soul, not just inform the mind. It is a call to seek truth through both the microscope and the heart.

This sacred text offers not conclusions, but beginnings. It plants questions in the soul that push the boundaries of human understanding. Why do the laws of nature exist in such harmony? How does life emerge with such complexity? Why is the universe so precisely balanced for life? To each question, the Qur'an offers a gentle reminder: "In this are signs for those who reflect."

In the modern world, where technological advancement often outpaces ethical wisdom, the Qur'an offers balance. It guides the scientist to use discovery for the benefit of creation, not its destruction. It encourages curiosity but binds it with humility—reminding us that knowledge is a trust, not a weapon.

This book is born from the belief that the Qur'an is not in conflict with science—it is its silent companion. Its verses, often dismissed as metaphorical by some, have proven over time to align with truths unveiled by modern discovery. But beyond alignment, the Qur'an challenges us: not just to understand the world, but to serve it with compassion, responsibility, and faith.

BEYOND THE LAB: THE QUR'AN AS HUMANITY'S LOST COMPASS IN SCIENCE

In a world overflowing with data but starving for wisdom, the Qur'an quietly stands as a forgotten compass—pointing not just to the origin of life, but to its meaning. It does not compete with science; it completes it. While science explores the how, the Qur'an dares to ask the why. It invites us not only to measure the stars, but to understand who placed them—and for what purpose.
Long before the modern microscope or telescope was invented, the Qur'an urged mankind to observe, question, and discover. It spoke of the stages of human development in the womb, the rotation of the earth, the barriers between seas, and the fine balance of nature—not with the aim of amazement alone, but to awaken a sense of divine design in every atom.

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The Qur'an's language is not locked in time. It speaks across centuries—fluid, eternal, and relevant. It addresses the intellect of a scholar and the soul of a shepherd. It is both a mirror and a map: reflecting the world as it is, while guiding toward what it could become if knowledge was used with conscience.

Science has given humanity power—immense and unprecedented. But without a moral anchor, power turns cold. The Qur'an offers that anchor. It reminds us that progress without purpose leads to emptiness, and discovery without humility breeds destruction. It teaches that knowledge is not an end, but a trust. And the one who holds it is accountable to something greater than himself.

This book is not a defense of religion against science, nor is it a glorification of science through selective scripture. It is a journey through a deeper lens—where the Qur'an is seen not as a relic of ancient belief, but as a living text that continues to whisper truths even to the most modern mind.

Here, science is not divorced from spirituality. Here, equations and ethics walk hand in hand. And here, we rediscover that perhaps the greatest scientific revolution is not in discovering new worlds—but in remembering our place within them.

SCIENTIFIC, PHILOSOPHICAL, AND MATHEMATICAL SIGNS IN THE QUR'AN

Origin of Life from Water
From a droplet, silent and clear,
Life unfolded without fear.
The Qur'an whispered: all life flows,
From water's womb, creation grows.

EXPANSION OF THE UNIVERSE
Not fixed, the heavens stretch and swell,
A truth that ancient ink did tell.
While telescopes confirmed the race,
The Qur'an spoke of boundless space.

Duality in Creation
In all things, balance takes its stand,
Night and day, sea and land.
Male and female, pair by pair,
A law of twos is written there.

The Protected Sky (Atmosphere)
A canopy unseen, yet bold,
Shields the earth from heat and cold.
The Qur'an called it "guarded high,"
Long before planes could touch the sky.

Stages of Embryo Development
Not by chance, nor sudden breath,
Life unfolds in steps from death.
Clot to flesh, in womb confined,
Revealed before science defined.

Orbits and Celestial Harmony
Sun and moon, they dance with grace,
Each one moving in its place.
No clash, no pause, no error found,
Their orbits flow without a sound.

Mountains as Stabilizers
Not just tall with frozen heads,
Mountains act as anchor beds.
The Qur’an named them stakes below,
Rooted deep to hold Earth's flow.

Iron Sent Down, Not Formed
Iron, not born from Earthly crust,
It came from stars, in fire and dust.
The verse says "sent," as science knows,
Forged in supernova glows.

The Barrier Between Seas
Two seas meet but don’t combine,
Each holds to its border line.
Salty, sweet—each keeps its tone,
A liquid wall, by Allah shown.

The Spherical Earth
He wraps the night around the day,
The words in Arabic gently say.
A sphere rotates with perfect spin,
Long before maps drew Earth as thin.

Mathematical Order in Nature
The number of months, the orbits' spin,
Are signs of order deep within.
Math lives inside divine decree,
Patterns hidden, yet clear to see.

Speed of Light Implied
A day as thousands, time expands,
Relativity the Qur'an understands.
Light and time in heavenly flight,
Measured by the Lord of might.

Creation from Clay
Not just soul but earthly skin,
Shaped from clay, life did begin.
Minerals form the human shell,
As ancient verses long did tell.

Living Things Have Gender
Even plants in pairs exist,
Male and female, none are missed.
The Qur'an told of this surprise,
Before it reached the botanist's eyes.

The Universe's Precise Balance
The sky is raised without a flaw,
Balanced by a hidden law.
Mass and motion held so tight,
A cosmos tuned in silent light.

The role of Wind in Fertilization
Winds that stir and seeds that fly,
Whisper life from earth to sky.
The Qur'an spoke of winds that bear,
Before it was known they fertilize air.

The Sea's Darkness and Internal Waves
Darkness under ocean's face,
Layered deep in pressure's place.
Internal waves, the verse implies,
Where even fish lose sight of skies.

Honey as Healing
Bees collect from flowers sweet,
Turning it to healing treat.
A verse records this golden cure,
Nature's pharmacy, clean and pure.

Time as Relative
A thousand years in just a day,
Time bends in a cosmic way.
Einstein proved what God had shown,
That time and speed are not alone.

The Written Book of Creation
Not just verses made of sound,
But laws in nature tightly bound.
The universe, a scroll divine,
Where truth and numbers intertwine.

Mathematical Precision of the Qur'an

Within the Qur'an lies a rhythm of numbers—names, days, and repetitions that mirror balance.

"Day" appears 365 times, "Month" 12 times, as if the text breathes with the clock of the universe.

No chaotic scattering—only structure, like divine equations dressed as words.

Such precision could not be guessed—it had to be revealed.

The Code of Tawheed (Oneness)

Philosophy chases unity in diversity—Islam declares it from the start. La ilaha illa Allah: One source, one cause, one unbreakable logic. Multiplicity needs a foundation; the Qur'an gives it a name: Allah. Without oneness, both math and meaning collapse into contradiction.

The Fine-Tuning of the Universe

The constants of physics rest on a razor's edge—slightly off, and life could never be. This balance is not luck—it's a signature. The Qur'an says, "He created everything in due proportion." That proportion is written not only in atoms but in intention.

Consciousness Beyond Chemistry

Neurons fire, cells divide, but thoughts? Purpose? Mercy?

Science maps the brain, but Islam maps the soul.

The Qur'an speaks directly to the inner voice that science cannot measure.

Proof lies not in microscopes, but in self-awareness that knows its Source.

The Paradox of Nothingness
Philosophers stumble at the start: how did “nothing” give birth to “everything”?
The Qur’an simply asks: “Were they created by nothing? Or were they the creators?”
One verse cuts through centuries of doubt.
Islam doesn’t guess—it challenges.

The Directional Consistency of Qiblah
Muslims around the globe face a single point with synchronized motion.
From every angle, every land, a geometric miracle unfolds five times a day.
Billions align like a human compass—living math in prayer.
No other system binds space and soul so precisely.

The Objective Morality Blueprint
Philosophy asks: What is good? What is justice?
Islam answers not by opinion, but by revelation.
The Qur’an draws a timeless map of ethics that doesn't shift with culture.
Right and wrong are not voted—they are revealed.

The Layered Meanings of Revelation
Unlike any book, the Qur’an speaks to the child, the scholar, the mystic, the skeptic.
It teaches in waves: surface meaning, scientific insight, and eternal reflection.
No other text holds multidimensional understanding without contradiction.
It’s not just read—it reads you back.

The Natural Disposition (Fitrah)
Every heart is born with a compass—pointing silently toward truth.
Islam doesn't impose faith; it awakens it.
Children recognize God before they are taught His name.
The Qur’an matches what the soul already whispers.

The Harmony of Text and Nature
When the Book and the Universe speak the same language, truth is near.
The Qur’an describes nature not poetically, but precisely.
Seas, stars, atoms, and ethics all fold into its verses.
What it reveals, creation confirms—seamless, timeless, divine.

100 Islamic Studies Disciplines with Definitions

THEOLOGY & CREED (AQIDAH)

1. Aqidah (Creed) – Study of Islamic beliefs and theology.

2. Ilm al-Tawheed al-Rububiyyah – Study of Allah's Lordship.

3. Ilm al-Tawheed al-Uluhiyyah – Study of exclusive worship of Allah.

4. Ilm al-Tawheed al-Asma wa al-Sifat – Study of Allah’s names and attributes.

5. Kalam (Islamic Theology) – Rational study of Islamic beliefs.

6. Ilm al-Mahdawi – Study of Imam Al-Mahdi and eschatology.

7. Ilm al-Qiyamah – Study of the Day of Judgment.

8. Ilm al-Barzakh – Study of life in the grave.

9. Ilm al-Nubuwwah – Study of Prophethood.

10. Ilm al-Dala’il al-Nubuwwah – Proofs of Prophet Muhammad’s mission.

QUR’ANIC SCIENCES

11. Tafsir – Explanation of the Qur’an.

12. Tajweed – Rules for correct Qur’an recitation.

13. Qira'at – Canonical styles of Qur’anic recitation.

14. Ilm al-Tarannum – Melodic recitation of the Qur’an.

15. Ilm al-Maqra’ah – Qur’anic reading practice.

16. Ilm al-Tafsir al-Mawdu'i – Thematic Qur’anic interpretation.

17. Ilm al-Tafsir al-Fiqhi – Legal interpretation of the Qur’an.

18. Ilm al-Tafsir al-Lughawi – Linguistic Qur’anic interpretation.

19. Ilm al-Tafsir al-Ijtima’i – Social commentary of the Qur’an.

20. Ilm al-Tafsir al-Ishari – Symbolic/spiritual exegesis.

HADITH SCIENCES

21. Hadith Studies – Study of Prophet Muhammad's sayings.

22. Ilm al-Rijal – Evaluation of Hadith narrators.

23. Ilm al-Tahqiq – Authentication of Hadith texts.

24. Ilm al-Targhib wa Tarhib – Encouraging good and deterring evil through Hadith.

25. Ilm al-Raqa'iq – Heart-softening Hadith sciences.

ISLAMIC LAW & JURISPRUDENCE

26. Fiqh – Islamic legal rulings.

27. Usul al-Fiqh – Principles of deriving Islamic law.

28. Ilm al-Ijma – Scholarly consensus.

29. Ilm al-Qiyas – Analogical reasoning.

30. Ilm al-Ijtihad – Independent legal reasoning.

31. Ilm al-Fatawa – Issuing religious verdicts.

32. Ilm al-Masa’il – Study of legal questions.

33. Ilm al-Istidlal – Legal evidence derivation.

34. Ilm al-Madhahib – Islamic schools of thought.

35. Ilm al-Khilaf – Juridical differences among scholars.

36. Ilm al-Istishab – Presumption of legal continuity.

37. Ilm al-Ahkam – Study of legal rulings.

38. Ilm al-Mu'amalat – Social and commercial transactions.

39. Ilm al-Mirath – Islamic inheritance laws.

40. Ilm al-Hudud – Fixed Islamic punishments.

41. Ilm al-Ta’zir – Discretionary punishments.

42. Ilm al-Jinayat – Criminal law in Islam.

43. Ilm al-Qada – Judiciary procedures.

44. Ilm al-Siyar – Islamic international law.

45. Ilm al-Sulh – Conflict resolution in Islam.

SPIRITUALITY & ETHICS

46. Tasawwuf – Islamic spirituality.

47. Ilm al-Tazkiyah – Purification of the soul.

48. Ilm al-Akhlaq – Islamic ethics and character.

49. Ilm al-Zuhd – Asceticism in Islam.

50. Ilm al-Qalb – Spiritual condition of the heart.

51. Ilm al-Irshad – Spiritual guidance.

52. Ilm al-Tasdid – Balancing moderation.

53. Ilm al-Haqiqah – Mystical knowledge.

54. Ilm al-Awrad – Spiritual litanies and dhikr.

55. Ilm al-Du'a – Supplications and their etiquettes.

56. Ilm al-Ruqyah – Spiritual healing.

57. Ilm al-Furqan – Discernment between truth and falsehood.

58. Ilm al-Khawf wa al-Raja' – Fear and hope in spirituality.

59. Ilm al-Tasfiyah wa al-Tarbiyah – Soul purification and moral development.

ARABIC LANGUAGE & LITERATURE

60. Ilm al-Nahw – Arabic grammar.

61. Ilm al-Sarf – Arabic morphology.

62. Ilm al-Balagha – Arabic rhetoric.

63. Ilm al-Adab – Islamic literature.

64. Ilm al-Kitabah al-Shar'iyyah – Legal Arabic writing.

65. Ilm al-Huruf – Esoteric study of Arabic letters.

HISTORY & CIVILIZATION

66. Sirah – Life of the Prophet Muhammad.

67. Seerah – Broader Islamic historical narratives.

68. Ilm al-Tarikh – General Islamic history.

69. Ilm al-Tarikh al-Hadari – History of Islamic civilization.

70. Ilm al-Khilafah – Study of the Islamic caliphate.

71. Ilm al-Tarikh al-Tashri'i – History of Islamic legislation.

72. Ilm al-Tajdid – Islamic reform movements.

73. Ilm al-Awliya – Study of saints and righteous people.

CONTEMPORARY & INTERDISCIPLINARY STUDIES

74. Ilm al-Da'wah – Islamic outreach.

75. Ilm al-Muqaddimat – Foundational Islamic knowledge.

76. Ilm al-Tarjama – Translation of Islamic texts.

77. Comparative Religion – Study of other religions from an Islamic view.

78. Ilm al-Fitan – Study of trials and tribulations.

79. Ilm al-Istikhara – Seeking divine guidance.

80. Ilm al-Waqf – Islamic endowments.

81. Ilm al-Awqaf – Management of pious trusts.

82. Ilm al-Tathabbut – Verification of religious information.

83. Ilm al-Manazirah – Debate and scholarly discourse.

84. Ilm al-Tawheed (General) – Oneness of God.

85. Ilm al-Tawheed al-Khafi – Subtle forms of monotheism.

86. Ilm al-Ishraq – Illuminationist philosophy.

87. Ilm al-Falasafah al-Islamiyyah – Islamic philosophy.

88. Ilm al-Muqaranah – Comparative jurisprudence.

89. Ilm al-Maqasid – Objectives of Islamic law.

90. Ilm al-Sunan al-Kawniyyah – Divine laws in creation.

91. Ilm al-Rusul – Study of the messengers.

92. Ilm al-Taharah – Rules of purification.

93. Ilm al-Salat – Laws and significance of prayer.

94. Ilm al-Sawm – Rulings of fasting.

95. Ilm al-Zakat – Study of obligatory charity.

96. Ilm al-Hajj – Study of pilgrimage.

97. Ilm al-Istinja – Hygiene after using the toilet.

98. Ilm al-Kitab wa al-Sunnah – Understanding the Qur'an and Hadith together.

99. Ilm al-Maqra'ah al-Jama'iyyah – Group Qur'an reading sessions.

100. Ilm al-Tathabbut – Ensuring accuracy in religious transmission.

PART 5 - BAB-E-NABUWAT WA RASULULLAH

SHIJRA-E-NABUWAT

SHIJRA-E-NABUWAT

1. Adam (AS)
2. Idris (AS)
3. Nuh (Noah) (AS)
4. Hud (AS)
5. Saleh (AS)
6. Ibrahim (Abraham) (AS)
7. Ismail (Ishmael) (AS)
8. Ishaq (Isaac) (AS)
9. Ya'qub (Jacob) (AS)
10. Yusuf (Joseph) (AS)
11. Ayyub (Job) (AS)
12. Shu'aib (AS)
13. Musa (Moses) (AS)
14. Harun (Aaron) (AS)
15. Dawud (David) (AS)
16. Sulaiman (Solomon) (AS)
17. Ilyas (Elijah) (AS)
18. Al-Yasa' (Elisha) (AS)
19. Yunus (Jonah) (AS)
20. Zakariya (Zachariah) (AS)
21. Yahya (John the Baptist) (AS)
22. Isa (Jesus) (AS)
23. Muhammad (SAW)

PROPHET ADAM (A.S)

The Family of Adam (A.S.): The Beginning of Humanity

When Prophet Adam (A.S.) was sent down to Earth with his wife Hawwa (Eve), it marked the beginning not only of human life but of family, society, and lineage. Their story does not end in Jannah nor in their descent to Earth; it continues with their role as the first parents — the seed from which all humanity would grow.

Hawwa (Eve): The First Mother

Hawwa, peace be upon her, was created as a companion to Adam — not from his head to rule over him, nor from his foot to be trampled upon, but from his side, near his heart, to be loved and protected. In the Islamic tradition, her creation signifies balance and companionship, and she is honored as the first mother.

On Earth, Adam and Hawwa began their new life not with ease but with purpose. They were taught how to grow food, build shelter, and face hardship. It is said that they reunited after being separated during their descent — Adam (A.S.) landing in India and Hawwa in the area of modern-day Jeddah. Their reunion on Mount Arafat remains a symbol of love and divine destiny.

Allah, in His wisdom, granted them children — twins, born in pairs. A male and a female in each pair, each a gift and test, for the beginning of family life also brought the beginning of choices, conflicts, and responsibilities.

The First Children: Qabil and Habil

Among their children, the most well-known are Qabil (Cain) and Habil (Abel). As the population of early humanity began through twin pairings, it was commanded that a son from one pair would marry the daughter from another to avoid incest within their own twin pair.
According to Islamic narrations (though not found in detail in the Qur'an), Qabil wanted to marry his own twin sister, who was said to be more beautiful, but this was not permitted by Allah's command. Instead, Habil was chosen for her. Jealousy took root in Qabil's heart, and he refused the decree.
To resolve the matter, Adam (A.S.) instructed both sons to offer a sacrifice to Allah. Habil, a humble and righteous shepherd, offered the best of his livestock. Qabil, a farmer, gave poor-quality crops, not from sincerity but out of obligation.
Allah accepted the offering of Habil and rejected Qabil's, for "Allah only accepts from the righteous" (Surah Al-Ma'idah, 5:27). The rage inside Qabil exploded. Despite warnings and his brother's pleading words, he killed Habil — committing the first murder in human history.

The Qur'an tells us:
"He killed him and became among the losers." (5:30)
After the crime, Qabil did not know what to do with his brother's body until Allah sent a crow to show him how to bury it. The killer was left with shame, while the world learned the gravity of murder. Habil became the first martyr, and Qabil, the first to deviate from righteousness.

Prophets Adam's Sorrow and Patience

Imagine the heart of a father who saw his son become a murderer and another become a victim. Adam (A.S.) mourned not only the death of Habil but also the moral fall of Qabil. He taught his children to follow the path of obedience and gratitude, to submit to the will of Allah, and to never let pride or anger lead to destruction.
According to some traditions, Adam continued to receive divine revelation and served as the first Prophet, guiding his descendants and reminding them of Allah's mercy and justice. He taught them how to pray, how to live with dignity, and how to return to the Creator after death.

The Gift of Sheeth (Seth): A New Hope

After the tragedy of Qabil and Habil, Allah blessed Adam and Hawwa with another son: Sheeth (or Shith, peace be upon him). The name means "gift," and he was indeed a gift of comfort and hope.
Sheeth is mentioned in Islamic tradition (especially in Hadith and historical texts like those of Ibn Kathir), though not by name in the Qur'an. He was a righteous man, chosen by Allah to carry the mantle of prophethood after Adam. He was entrusted with guiding his siblings and future generations.
Adam (A.S.) taught Sheeth everything he knew — the names taught by Allah, the wisdom of life, the law of sacrifice, and the importance of justice. Sheeth, in turn, preserved this divine knowledge, ensuring that the light of guidance remained even after Adam's passing.

According to narrations, Adam (A.S.) lived for 960 years. Near the end of his life, he appointed Sheeth as his successor. When Adam passed away, the angels descended, wrapped him in white cloth, and buried him — setting the practice of proper burial for all mankind.

Descendants and Early Generations

Hawwa (A.S.) bore many children — some say 40 pairs of twins — though the exact number is known only to Allah. Their descendants spread across the earth, and with each generation, the human story expanded.
In early Islamic traditions, it is believed that Sheeth's descendants remained on the path of truth, living in the mountains and holding fast to worship. Meanwhile, Qabil's descendants settled in the valleys and began a life of indulgence, later leading to the rise of corruption that would eventually be challenged by later prophets like Idris (Enoch) and Nuh (Noah), peace be upon them.

Family as the Foundation of Ummah

The family of Adam (A.S.) set the foundation for all of humanity. It carried the essence of tawheed (oneness of God), the need for moral values, and the sacred bond of kinship. From his household, we learn that:

- Jealousy can lead to destruction — as seen in Qabil's story.
- Righteousness is accepted by Allah, not appearances — as Habil's offering showed.
- Family must be built on guidance, not desire or favoritism — which Adam (A.S.) taught through divine instruction.

- Even after loss, Allah brings healing and new beginnings — like the birth of Sheeth.
- Fatherhood is both a test and a trust, as Adam (A.S.) balanced love with responsibility.
- Repentance is always open — Adam and Hawwa taught this through their own return to Allah after their mistake in Jannah.

Legacy of prophet Adam's Family in Islam

Every human alive today is a child of Adam and Hawwa. The Prophet Muhammad (peace be upon him) said:
"All of you are from Adam, and Adam was from dust." (Tirmidhi)
The family of Adam is not just ancient history — it is our personal heritage. His family marks the beginning of our test on Earth: to live with faith, to raise children with wisdom, and to return to Allah with sincere hearts.
Adam (A.S.) is the first chapter of the human story. His family — marked by trial, tragedy, and triumph — is a mirror of the lives we live today. Through his children, the world began to breathe. Through his guidance, the path was lit. And through his legacy, every believer is reminded: no matter how far we fall, Allah's mercy is always near.

PROPHET IDRIS (A.S)

The Ascender of Wisdom: The Story of Prophet Idris (A.S.)

Long before the towering waves of the Flood and before the Ark was ever carved from timber, before the mighty people of 'Ad or Thamud left their ruins behind—there lived a man among men, known not for his power, but for his precision. His name was Idris (peace be upon him). Among the earliest of prophets, he walked the earth not with a staff of miracles, but with the scrolls of knowledge, a heart of deep thought, and eyes that looked up to the heavens, longing for truth.

The Generation After Adam

Idris was born generations after Adam (A.S.), and according to many Islamic narrations, he was a great-grandson of Prophet Adam through the lineage of Sheeth (Seth), another noble prophet. His name means “one who studies” or “interpreter,” and it was a name well earned. Even as a child, Idris was unlike those around him. Where others played, he pondered. Where many were content with daily needs, Idris sought the knowledge of stars, the meaning behind creation, and the secrets that whispered in the wind.

Allah, in His mercy, chose him as a Prophet and Messenger for the people of his time. He was not sent to strangers in a faraway land, but to his own community, who had slowly begun to lose the divine path taught by Adam and Sheeth. Innovations crept in, heedlessness spread, and people fell into worldly distractions. Idris was raised not to condemn, but to call.

A Prophet of Knowledge and Invention

While some prophets were granted miracles that bent nature, Idris was gifted with intelligence that bent ignorance. He was the first to write with the pen, the first to understand astronomy as a tool for timekeeping, and the first to tailor clothing from stitched fabric. Before him, people wrapped themselves in leaves and animal skins. Idris taught them the dignity of covering themselves properly and with purpose.

He was a teacher of skills and a mentor of souls. According to narrations, he introduced the sciences of mathematics, the balance of weights and measures, and the tracking of lunar cycles. Every piece of knowledge he taught was rooted in tawheed—the oneness of Allah—and aimed at elevating human dignity.

Though Idris spoke with reason and care, not everyone listened. As it often is with those who carry truth, his words were welcomed by some and rejected by many. But he never gave up. Day by day, he sowed seeds of wisdom in hearts that were willing. He became known not only for knowledge but for unwavering patience and deep worship.

A Life of Devotion

Prophet Idris was a man who worshipped with weight, meaning he bore every act of devotion with seriousness and love. He did not just perform prayers; he inhabited them. His fasts were not just abstentions—they were reflections. His dhikr was not only remembrance, but a song of longing for the Divine.

In Islamic tradition, he is said to have fasted every other day and prayed through most nights. Angels marveled at his dedication. The world moved around him—tribes traded, families feasted, crops bloomed and withered—but Idris stood like a pillar, steady in his remembrance of Allah.

His reputation reached not only the ears of people on earth, but even the angels in the skies. It is said that an angel once descended to earth, curious to observe the man whose devotion outshone most. Taking the form of a man, the angel spent time with Idris, and found that not only was his worship sincere—it was constant.

The Heavenly Ascension

As Idris aged, his longing for closeness to Allah deepened. He had lived righteously, taught truth, guided people, and lived with gratitude. But still, his heart sought nearness to the Divine in a way beyond the limits of earth.
One day, he asked the angel who had become his companion:
"Can you take me closer to the heavens? Just to see, to witness what lies above?"
By the will of Allah, the angel was permitted. Idris, with soul glowing in reverence, rose through the layers of the sky. As they passed each level, angels received him with wonder and honor. At the fourth heaven, something extraordinary happened. Allah decreed that Idris would remain there.
He did not return to the earth.

This moment is preserved in the Qur'an in the words:
"And mention in the Book, Idris. Indeed, he was a man of truth and a prophet. And We raised him to a high station."
(Surah Maryam 19:56–57)

The Meaning of the "High Station"

What is this "high station" Allah refers to? Scholars have debated its full meaning. Some say it refers literally to his being raised into the fourth heaven, where he still resides, as part of the unseen reality. Others believe it symbolizes the spiritual elevation of his rank, his character, his honor among prophets.
During the night journey of Isra and Mi'raj, when the Prophet Muhammad (peace be upon him) ascended through the heavens, he met Idris in the fourth sky. Their greeting was warm and respectful, and Idris acknowledged Muhammad as the final Prophet, affirming the connection among all messengers of God.
This encounter, though brief, confirms the continued presence and rank of Idris in the heavens.

His Ummah and Legacy

Though Idris (A.S.) was taken up, his teachings remained behind. The people he guided—those who listened—continued the knowledge. Skills like writing, tailoring, measuring time, and understanding the skies were passed on. He laid the foundation for civilized life, not in luxury, but in purpose.

His life is a beacon for scholars, seekers, and worshippers. He is not the most narrated prophet in the Qur'an, but his legacy is quietly powerful. He is the proof that not all change comes with thunder or flood—sometimes it comes through the pen, the mind, and the patient shaping of souls.

He taught that:

Worship is a discipline, not a ritual.

Knowledge is a sacred trust.

Patience is not passive—it is strength held silently.

Closeness to Allah is the highest goal, beyond all worldly achievements.

Idris did not build a kingdom or fight great battles. His sword was wisdom, his armor was sincerity, and his victory was nearness to his Creator.

A Prophet for the Seekers

For every young mind hungry to learn, every elder seeking peace, every scholar balancing intellect and faith, Idris (A.S.) stands as a role model. He proves that the path to Allah is not just paved with miracles, but with questions, reflections, and devotion.

In an age obsessed with noise, Idris calls us to silence and stillness. In a world chasing speed, he invites us to depth. He was not the loudest prophet, but perhaps one of the most disciplined.

And though centuries have passed, the “high station” he was raised to reminds us: Allah sees the sincere. Allah elevates those who walk humbly but aim high.

Final Reflections

Prophet Idris (A.S.) may be lesser-known in common stories, but his presence in the Qur’an is enough to tell us that greatness isn’t always in numbers or fame. It is in being "truthful" and chosen. He is a Prophet of ascension —not just physically, but spiritually.
He rose with knowledge. He rose with worship. And in rising, he reminds us that our own ascent begins not in the heavens, but in the quiet moments of sincere worship, honest seeking, and service to truth.
May peace be upon Idris, the ascender of wisdom.
May we rise by the light he left behind.

PROPHET NUH (A.S)

The Ark of Tears: The Story of Prophet Nuh (A.S)

Long ago, when the earth still wore its youth and the sky sang in purity, there lived a man whose soul was carved from sincerity and truth. His name was Nuh—known to the heavens, whispered by angels, and chosen by the Lord of all realms.

The people of his time had forgotten. Forgotten the One who crafted them from clay, breathed into them life, and poured oceans into the hollows of the earth. They had bowed instead to wooden idols—dumb statues they shaped with their own hands and praised with chants void of meaning. Each generation inherited not wisdom but rebellion, clinging to the delusion that stones could grant mercy and wood could listen to pain.

Nuh (A.S), luminous in character and firm in spirit, was chosen to be the voice of guidance. With a heart heavy but faithful, he rose among his people and spoke—not once, not twice, but for centuries. Yes, nine and a half centuries he called them, not as a king above his people, but as a brother among them.

“Worship none but Allah,” he cried beneath the stars and beneath the sun, in private whispers and public pleas. “He is your Creator, your Sustainer. He sends the rain and splits the seed. He loves, He forgives—if only you would turn back.” But their ears were sealed with arrogance. Their eyes were veiled by pride. They mocked him with the cruelty of the blind. They called him mad, a mere mortal, a liar wrapped in rags. Yet Nuh (A.S) endured. His heart, though bruised, did not shatter. His mission, though lonely, never faltered.

Among the masses, only a few believed—humble souls, poor in wealth but rich in faith. The chieftains sneered. “You expect us to follow you, when your followers are the lowliest of society?” they laughed. But Nuh (A.S) replied with grace, “I am not sent to judge wealth or faces. Allah sees the hearts.”

Years folded into decades. Decades into centuries. And still, the mockery did not end.

And then, in a moment of heartbreak only a prophet knows, Nuh (A.S) turned to his Lord and cried—not from hatred, but from despair. “My Lord,” he whispered in the stillness of prayer, “I have called them night and day. My calls only made them flee further. Covering their ears, wrapping themselves in cloaks of pride. My patience has found its end. My words are spent.”

Allah, the Most Just, responded—not in haste, but in truth. The decree was made: none would believe now but those who already had. The door of da’wah was closed. And the winds of divine judgment began to stir.

Then came a command unlike any heard before: “Build an Ark.”

An ark? In a land with no sea, beneath skies with no sign of rain? But Nuh (A.S) questioned not. With each nail he struck into timber, with each plank he carved, people laughed. “The prophet has lost his mind! Now he builds ships in the sand!” But they did not know the storm that brewed in the unseen.

The Ark, wide as a valley and tall as hope, took shape under the sun. It was no ordinary vessel—it was a cradle of divine mercy, a womb to protect the seed of life.

Then came the second command: “Gather pairs—of animals, of birds, of every creature that walks or crawls.” And they came. Lions without rage, doves without fear. The breeze itself seemed to obey the will of its Maker.

Nuh (A.S) summoned the believers. Among them, a bitter absence: his own son. A young man with fire in his veins and pride in his chest. Despite his father’s tears, he clung to the crowd of disbelievers, convinced the mountains could protect him.

And then—like a sigh held for eons—the sky cracked open. Rain fell not in drops but in torrents. The earth, too, released its waters in rivers that surged from its chest. The world wept, for it had witnessed too much sin.

The Ark lifted like a leaf on a boiling sea. Waves rose like mountains, colliding and crashing, swallowing all arrogance beneath them. The ship groaned, but it floated —an island in a drowning world.

Nuh (A.S) watched the storm, not in triumph, but in sorrow. And there, amid the chaos, he saw his son. “O my son!” he cried, “Come aboard! Do not be among the disbelievers!”

But pride spoke louder than blood. “I will take refuge on a mountain!” the son shouted.

And Nuh (A.S) wept. “There is no refuge today from Allah’s decree, except for whom He has mercy.”

A wave rose, tall as the sky, and between father and son stood fate. The mountain became a grave. The sea did not spare.Forty nights passed. The Ark sailed across a silent earth, above cities turned to mud, above the bones of empires. The believers remained, hearts bound by faith and silence.

And then, the mercy returned.

The skies calmed. The rain ceased. The sun peeked through mourning clouds. The Ark came to rest upon Mount Judi—majestic, silent, and scarred by waves.

Nuh (A.S) stepped onto the earth again—not the world he had known, but one cleansed by trial. He prostrated, forehead to soil, thanking the One who saves and judges.

He was not just a prophet. He was the second father of mankind. The survivor of a flood not only of water—but of mockery, disbelief, and betrayal. His story is not only of survival, but of relentless faith.

And to this day, his name echoes in revelation. Allah mentions him with honor, a man who stood firm in the storm of rejection. He built not only an Ark—but a legacy of endurance. O listener—when the world mocks you for standing firm, remember Nuh. When your heart feels the weight of unanswered prayers, remember Nuh. When you feel alone in truth, remember him who stood alone for 950 years—and still built an Ark.

The flood passed. But his story still sails. After the floodwaters withdrew and the Ark rested upon Mount Judi, a new chapter for humanity began. The world was washed clean—not just of people, but of the arrogance, idolatry, and corruption that had plagued it. Only the believers remained, descendants of those who chose faith over pride.

Prophet Nuh (A.S) and his followers stepped onto dry land with a mix of awe and grief. They had survived the wrath of the Almighty, but many had lost family, homes, and entire histories. Yet in that emptiness, Allah gave them hope—the chance to begin again.

Nuh (A.S) lived many years after the flood. He guided his people with wisdom, teaching them to rebuild society on the pillars of justice, worship, and gratitude. They learned to cultivate the land, care for one another, and never forget the signs of Allah in the world around them.

Though his son had been lost in disbelief, Nuh (A.S) found peace in knowing that Allah's will is always wise, even when painful. His story was not just a warning for the disbelievers, but a timeless lesson in patience, devotion, and trust.

Eventually, Nuh (A.S) passed away. The earth mourned the man who had once wept for it, prayed upon it, and walked with the truth among those who rejected him. He was buried with honor, and his legacy carried on through his believing children.

His story, preserved in the Qur'an, remains a guiding light for all generations. It is a testament to the power of steadfastness and divine mercy. Every time a heart feels tested, every time truth is mocked, the echo of Nuh's Ark reminds us: Faith survives the flood.

PROPHET HUD (A.S)

Whispers of the Wind: The Story of Prophet Hud (A.S)

In the forgotten corners of ancient sand and time, there once stood a mighty people—the people of ‘Aad. They built cities like fortresses, carved into mountains and raised high upon pillars. Their homes kissed the sky, their muscles bent boulders, and their pride roared louder than thunder.

They lived in the land of Ahqaf, a region of sand dunes that stretched endlessly beneath golden suns and violet moons. They had strength like no nation before them. Their voices shook valleys, and their hands could tame the wild. But strength without gratitude is a fire that consumes itself—and the people of ‘Aad had long forgotten the Giver of strength. They worshipped idols of stone, names passed down from ancestors like poisoned heirlooms. Their gods could not hear, could not speak, could not breathe—but still, they bowed. They laughed at the idea of One unseen Creator, and in their arrogance, they crowned themselves masters of the earth.

But Allah, Most High, never leaves a people to drown without first throwing them a rope.

From among them, Allah raised a man—not of royalty, not of wealth, but of pure heart and noble truth. His name was Hud.

Hud (A.S) was not a stranger to his people. He had grown among them, known their traditions, spoken their tongue. They had once respected him for his wisdom and honesty. But when he began to speak the truth, their respect turned to rage.

“O my people,” he called, voice firm like an anchor in the storm, “worship Allah alone. You have no god but Him. Do you not see the blessings around you? He gave you strength, lands, rivers, and the wind. Will you not be grateful?”

They scoffed. “Who are you to lecture us? You are no more than a man like us. If Allah had wanted to speak, He would’ve chosen someone greater. Our gods have not harmed us, and we are strong!”

But Hud’s (A.S) heart did not sway. He stood among them day after day, urging, pleading. “Your might will not save you from the One who created the winds you ride. Turn back before the earth itself turns against you.”

Still, they mocked. “Are you saying we’ll be punished? That our homes will crumble? Show us then! Bring the punishment, if you’re truthful!” And so came the warning —the kind of silence that chills the air before the storm. The skies began to change. The sun grew pale, and the wind shifted, whispering secrets to the mountains. A strange dryness crept over the land. The rain stopped. The clouds vanished.

The people of ‘Aad laughed again. “This is just a dry season. We will endure.”

But the dry season stretched. The earth cracked beneath their feet. Their lush gardens withered. Their animals grew thin. Yet still, their hearts hardened.

Hud (A.S) stood tall, unwavering. “O my people,” he said one final time, “I have delivered the message. My duty is complete. I do not seek reward from you. My reward is with Allah.”

And then… it came.

One morning, the people of ‘Aad saw a dense, dark cloud rolling across the desert. Its belly churned with unseen fury. Its edges flickered with distant howls. They rejoiced. “Look!” they cried, “Rain! Our gods have answered us!”
But it was not mercy that the cloud carried—it was wrath.
The wind struck.
Not a breeze. Not a gale.
A wind sent by command, furious and precise. It tore through their cities like a beast unleashed. Walls crumbled like paper. Pillars snapped like twigs. The wind did not roar blindly—it struck only the disbelievers. It lifted men into the air, spun them like leaves, and hurled them down, lifeless.Seven nights and eight days it raged. No fire could burn. No tent could stand. It was a punishment unlike any before—cold, merciless, and deliberate. The sound of it was like the scream of mountains breaking.
And amidst that chaos, Hud (A.S) and the believers were saved. They had taken refuge away from the proud hearts and mocking mouths. When the storm ceased and the dust settled, the land of ‘Aad was no more. What remained were ruins, silence, and the lesson written into the bones of history.
Hud (A.S) looked over the land—not with triumph, but with sorrow. For a prophet does not delight in destruction. His mission was never revenge, but redemption.

He and the believers migrated, leaving the haunted land behind. They settled anew, planting seeds of faith where arrogance once bloomed. Hud (A.S) continued his life in worship and guidance, honored by those who remembered.
Generations passed, and his name became a lantern in the dark corners of history.
In the Qur'an, Allah preserved his story—not as a tale of doom, but as a warning wrapped in wisdom. A reminder that strength without submission is hollow, and that those who challenge the Most Merciful find themselves standing against the One who commands the wind.

Legacy of Hud (A.S)

Prophet Hud (A.S) is mentioned multiple times in the Qur'an, especially in Surah Hud and Surah Al-A'raf. His story is not just a chronicle of a destroyed nation, but a symbol of truth standing alone in the face of pride. His resilience, his patience, and his unwavering faith are marks of a true prophet.
Like all prophets, he did not measure success by numbers. Most rejected him. Few followed. But his success was with Allah, and that is what mattered.
The ruins of 'Aad still stand in southern Arabia, silent monuments to a people who once thought themselves invincible. The wind that once obeyed them became their destroyer. And in the quiet hush of the desert, if you listen closely, you might still hear the echo: "Worship Allah alone..." And so, the story of Hud (A.S) sails with the wind, across time and tongue, warning every proud heart and reminding every believer: the strength of man crumbles before the whisper of divine command.

PROPHET SWALEH (A.S)

The Stone and the She-Camel: The Story of Prophet Salih (A.S)

In the land where cliffs stood like kings and rocks wore crowns of sunlight, there lived a people known as Thamud. They were masters of stone. Not just in building, but in carving entire homes, halls, and temples straight into the sides of mountains. Their cities shimmered with stone beauty—palaces carved high, steps that vanished into cliff walls, and water flowing through channels like silver veins.

They were powerful, proud, and deeply in love—with themselves. The people of Thamud had been blessed beyond measure. They lived in lush valleys, drank from springs that bubbled without end, and tamed lands that others feared to tread. They herded cattle, harvested plenty, and wore garments dyed in rare colors. Yet with every blessing they received, their hearts grew heavier with arrogance and lighter with gratitude.

They believed in gods of their own design—statues with wide eyes and closed mouths. They bowed to them, fed them offerings, and called them protectors. But these gods were deaf to the cries of the weak, blind to injustice, and helpless when the skies threatened.

Then came a man among them—calm in voice, noble in heart, radiant in purpose. Salih ibn ‘Ubaid, a man of truth, chosen by Allah to wake his people from their slumber.

Salih (A.S) was not an outsider. He was born among them, known for his wisdom, loved for his character. The people respected him, until he dared to speak what they did not want to hear.

“O my people,” he said, with eyes wide in mercy, “worship Allah alone. You have no god but Him. He created you, nurtured you, and gave you this land. Do not let pride lead you to ruin.”

They frowned, confused and offended. “Salih? You were once the most promising among us. Have you now turned against the gods of our fathers?”

But Salih (A.S) did not turn back. Day after day, he called them to truth. He reminded them of the people of ‘Aad—how they too were mighty, but perished in their rebellion.

The chiefs of Thamud scoffed. “Do you want us to leave what we and our forefathers have worshipped for generations? If you are truly a prophet, bring us a sign.”
And so, Salih (A.S) turned to his Lord. Not to impress, but to guide. And Allah responded with a miracle as strange as it was stunning.
From the heart of a mountain, before the eyes of the entire tribe, the rock cracked. It groaned like the earth itself was giving birth. And out came—a she-camel. Massive, elegant, untouched by man. A creature not born of flesh but of divine command.
“This,” Salih (A.S) said, “is a sign from your Lord. Let her roam freely and drink from the spring. She is not yours to harm.”

The people stared in wonder. Some believed. But others, their hearts swollen with pride, whispered doubt. “It is sorcery,” they murmured. “A trick of the eye.”

Still, they watched the she-camel move among them, peaceful and untethered. She drank one day from the spring, and the next, the people drank. Her presence was gentle, yet her silence echoed louder than any sermon. She was a living warning.

For a time, they obeyed. But as days passed, the miracle turned into a burden in their eyes. The chiefs grew angry. “This camel—she takes our water, walks among us like royalty! If Salih were truly a prophet, why does his God send an animal and not an army?”
So they conspired. A plot was whispered in the shadows, fueled by mockery and malice. Nine men—young, reckless, and known for wickedness—swore an oath to do what others feared.
One night, under the cover of darkness, they crept forward. The she-camel stood by the spring, as still as a prayer. And then—without mercy—they struck.
The scream of the she-camel tore through the night like thunder. The next morning, her body lay motionless, her blood soaking the earth she once blessed. They laughed. “Where is your Lord now, Salih?”
Salih (A.S) stood before them, not in anger, but in sorrow. His face pale, his voice trembling. “You have killed the sign of Allah. You have three days—three days to live. Then, the punishment will descend.”

Still, they mocked him. “Three days? We’ll celebrate each one.”
But the sky was already shifting. The wind carried a weight it had never borne before. The sun dimmed, not from clouds, but from dread.
Day One: Faces turned pale. The people of Thamud felt an unease they could not name.
Day Two: The color of their faces changed—red, then darker. The cattle cried. The birds fled. Even the cliffs seemed to whisper warnings.
Day Three: The earth trembled.
Then, it struck.
A mighty cry—loud as mountains collapsing, sharp as lightning. The air shattered. The hearts of the arrogant stopped mid-beat. A terrible quake rose from beneath, shaking their carved homes until they crumbled like sandcastles. Palaces became rubble. Their laughter turned to silence.

Not a soul remained standing—except Salih (A.S) and those who had believed.
He turned away from the ruins, his eyes wet, his heart heavy. He had warned them. Pleaded with them. And now, he walked away—not as a man victorious, but as a prophet grieved.
Salih (A.S) and the believers left the land of Thamud behind, its silence forever etched into the stones. He continued his mission in other lands, his story passed from tongue to tongue, from generation to generation.
And Allah, in His Book, preserved the tale—not as history, but as a living warning.

The Legacy of Salih (A.S)

The story of Prophet Salih (A.S) is more than the fall of Thamud. It is a lesson about how truth can be rejected not for lack of evidence, but because of pride. It is about how the miracles of God are not always in fire or angels, but sometimes in something as simple and sacred as a camel.

Salih (A.S) was not just a messenger—he was a mirror. He showed his people what they had become, and in their reflection, they saw their guilt. Rather than repent, they shattered the mirror.

But his message remains, carved not into rock—but into Revelation.

In every arrogant age, the story of Salih (A.S) returns, like the wind over stone, whispering:

You are not greater than the mountains—but even they fall when truth is denied.

PROPHET IBRAHIM (A.S) - KHALILULLAH

The Journey of Fire and Stars: The Story of Ibrahim (A.S.)

Long ago, when the world was still young and the night skies whispered secrets to those who dared to listen, there lived a boy who would change the course of human destiny. His name was Ibrahim, son of Aazar, born into a people who had forgotten the One who created them. They bowed to idols of stone and wood, carving their hopes into lifeless figures, speaking to them with desperate prayers that dissolved into silence.

But Ibrahim's heart was different. Even as a child, his soul stirred with questions. He would walk alone into the hills under the sprawling heavens, where the stars burned like diamonds scattered across black velvet. He would sit upon the cold rocks and lift his gaze to the endlessness above.

One night, a brilliant star blazed overhead, piercing the darkness. Ibrahim's young eyes widened. "This must be my Lord," he whispered. For who else could light the sky with such majesty? Yet as the night deepened, the star faded and was swallowed by the black. Ibrahim frowned. "I do not love those that set," he said, shaking his head.

Another night, the moon rose full and glowing, washing the earth in silver light. It was larger, brighter, more commanding than the star. Again Ibrahim thought, "This must be my Lord." Yet, by dawn, the moon too had vanished. Ibrahim's heart grew firmer: "If my Lord is the One, He cannot vanish."

Then came the day when the sun climbed high and furious into the heavens, burning away all shadow, demanding worship with its relentless heat. Surely, thought Ibrahim, this must be the greatest. But when evening came, the sun too dipped into the horizon, surrendering to the night.

And so, standing alone under the darkening sky, Ibrahim proclaimed:
"I have turned my face towards Him who created the heavens and the earth, as a pure believer. I am not among those who worship others besides Him."

Thus was born the seed of faith in a heart that refused to accept falsehood.
In the town of his birth, idols filled every corner: towering statues smeared with offerings, tiny figurines carried in the pockets of the fearful. Even Ibrahim's own father, Aazar, was a craftsman of these gods, carving their features with hands made clever by tradition and habit.
One day, Ibrahim approached his father's workshop. He watched as Aazar sculpted a new idol, shaping its face, chiseling its hands, fitting it with ornaments. Ibrahim's young voice cut through the dusty air:
"Father," he asked, "why do you worship what you carve with your own hands? They cannot speak. They cannot harm. They cannot help. Surely the One who created you and the heavens and the earth is greater."
Aazar's face darkened. He loved his son, but the old ways held his heart in chains. He scolded Ibrahim, warning him not to insult the gods. But Ibrahim's soul had tasted truth, and truth once tasted cannot be forgotten.

Years passed. Ibrahim grew into a man, his voice strong, his mind sharper than the blade of a sword. One day, when the people had left their temple for a grand festival outside the town, Ibrahim entered the sanctuary of their idols. He looked at the statues, lined up in grim silence, food offerings piled at their feet.

He took up an axe, and with steady hands he smashed the idols one by one, until the temple echoed with the sound of cracking stone and splintering wood. Only the largest idol he left untouched — and upon its massive shoulder, he hung the axe.

When the people returned and saw the destruction, they were horrified.
Who has done this to our gods?" they cried.
"We heard a young man speak ill of them — he is called Ibrahim," some whispered.
Brought before the furious crowd, Ibrahim stood unafraid. They demanded an explanation. Calmly, Ibrahim pointed to the great idol still standing.
"Ask him," he said, "if he can speak."
The people fell silent, ashamed by the truth they could not deny. Their gods, for all their grandeur, could neither defend themselves nor even speak a single word.
But pride blinded their hearts. Rather than accept the truth, they decided to punish Ibrahim in the most terrible way: they would burn him alive.

They built a fire unlike any the world had seen — a fire so immense that birds fell from the sky if they dared to fly too near. The flames roared and leapt, reaching hungrily for the heavens.

Ibrahim was bound with ropes and placed into a great catapult, for the fire was too fierce for men to approach. As the moment came to launch him into the inferno, the heavens themselves held their breath.

It was then, in that moment of supreme trial, that Ibrahim's heart whispered a prayer, so simple and so powerful:
"Hasbiyallahu wa ni'mal wakeel."
"Allah is sufficient for me, and He is the best disposer of affairs."

And so, as he was cast into the fire, Allah spoke to the flames:
"O fire, be coolness and peace for Ibrahim."
The fire, which had been commanded to destroy, obeyed the command of its true Master. It cooled around Ibrahim, becoming a garden of safety. The ropes burned away, but not a single hair on his head was harmed.
The people watched in terror and amazement. Here was a miracle they could neither explain nor deny. Yet their hearts, hardened by arrogance, remained closed.
But Ibrahim's journey was not yet over. Allah had chosen him for greater missions.
Leaving his home, Ibrahim traveled far across deserts and mountains, guided only by divine command. Alongside him walked his loyal wife, Sarah. Together, they journeyed through strange lands, facing trials with unwavering faith.

Years passed, and Ibrahim grew older. His heart longed for a child — not out of selfishness, but so that the knowledge of the One God could be passed on. Yet Sarah remained barren.

Then Allah, in His infinite wisdom, gave Ibrahim a second wife, Hajar. And through her, a son was born — a son of pure blessing, named Ismail.

Ibrahim's joy knew no bounds. He cradled the infant in his arms, praising Allah with tears streaming down his weathered cheeks. But the life of a prophet is never free from tests.

One day, Allah commanded Ibrahim to take Hajar and young Ismail to a barren valley — a desolate land with no water, no trees, no human soul in sight. Trusting in his Lord beyond understanding, Ibrahim obeyed. He left them there, with a small pouch of dates and a skin of water.
Hajar, seeing him prepare to leave, called out:
"O Ibrahim! Where are you going, leaving us in this desolation?"
Ibrahim could not bear to speak. He only raised his hands toward the sky.
"Has Allah commanded you to do this?" she asked.
He nodded.
At that, Hajar's heart was filled with serenity.
"Then Allah will not abandon us," she said, standing firm in her trust.

Days passed. The dates were eaten. The water was gone. The baby Ismail cried from thirst. In desperation, Hajar ran between the two hills of Safa and Marwah, searching for water, her heart breaking with each cry.

Seven times she ran, and as she reached the final effort, Allah rewarded her faith. From under Ismail's tiny heels, a spring burst forth — fresh, pure, endless. It became known as the well of Zamzam, a mercy to all generations after.

Thus, by the hand of a woman's faith, Allah turned a barren valley into a place of life — a place that would later become the heart of the world, Makkah.
Yet the greatest test of all was yet to come.
When Ismail grew into a strong, beloved youth, Ibrahim received a dream. In it, he saw himself sacrificing his son for the sake of Allah. Dreams of prophets are true; thus Ibrahim knew this was a divine command.
Torn but unwavering, Ibrahim spoke to Ismail:
"O my son, I have seen in a dream that I must sacrifice you. What do you think?"
Ismail, son of a prophet, answered with courage beyond his years:
"O my father, do as you are commanded. You will find me, if Allah wills, among the patient."
Father and son walked together to the place of sacrifice. Ibrahim laid Ismail gently upon the ground, his hands trembling, his heart pounding with sorrow and love for Allah. He placed the blade against his son's neck — but as he moved to strike, Allah called out:
"O Ibrahim! You have fulfilled the vision."

Allah had only been testing him, and Ibrahim passed with brilliance. A magnificent ram was sent down from the heavens to be sacrificed instead, a tradition that Muslims honor to this day during Eid al-Adha.

Thus, Ibrahim became the Khalilullah, the intimate friend of Allah — a man whose faith was as firm as mountains, whose submission was complete, whose legacy would echo through the ages.

He and Ismail later raised the foundations of the Kaaba, the sacred House of Allah in Makkah, calling humanity back to pure monotheism.

Their call still reverberates today, carried by billions of believers, as pilgrims circle the Kaaba, answering the call of Ibrahim:

"Labbayk Allahumma labbayk!"
Here I am, O Allah, here I am!"
And so the boy who questioned the stars became the man who lit the earth with the light of tawheed — the oneness of Allah — a beacon shining through the corridors of time.

PROPHET ISMAIL (A.S)

The Story of Ismail (عليه السلام): A Covenant of Faith

In the lands where the sun scorches the earth and the winds carry only the scent of dust, a man knelt in prayer. Ibrahim (عليه السلام), the friend of Allah, had spent countless nights under the blanket of stars, longing for a child — not for pride, not for vanity, but for a soul to inherit the mission of guiding mankind towards truth.

At last, the divine promise came. Through Hajar, a woman pure of heart and firm in faith, Allah blessed Ibrahim with a son: Ismail (عليه السلام). His birth was not just an answer to a prayer; it was the beginning of a grand story of sacrifice, submission, and trust.

Ismail grew quickly, his body strong and his spirit vibrant, his young voice often echoing across the plains where the tents of his family stood. Ibrahim watched his son with a heart swelling in gratitude, yet deep within, he knew that Allah's blessings often come with tests.

One day, the command descended — a command heavy like mountains. Ibrahim was ordered to leave Hajar and young Ismail in a barren, lifeless valley — the valley of Bakkah, where neither crops nor people lived. Without questioning, Ibrahim set out, his heart anchored only by trust in the Divine Will.

Upon reaching the desolate valley, he placed Hajar and Ismail there with a small satchel of dates and a waterskin. As he turned to leave, Hajar cried out, "O Ibrahim! Will you leave us here where there is neither food nor water?"

Ibrahim did not turn. His silence was louder than any words. She called again, "Has Allah commanded you to do this?" He stopped, nodded, and walked on.

Tears welled in Hajar's eyes, but her heart firmed like rock. "Then surely He will not forsake us," she said, her voice filled with certainty.

As the days passed, the water was consumed and hunger gnawed at their bodies. Ismail, still a baby, cried in thirst and exhaustion. Hajar's heart broke at the sound. Desperation drove her to run between two hills — Safa and Marwah — searching, seeking, pleading with the unseen. Seven times she raced between them, her feet bleeding, her hope unwavering.

On her seventh round, she saw a miracle: by Ismail's tiny heels, water sprang forth from the ground — clear, cool, endless. Hajar rushed to contain it, crying out "Zamzam! Zamzam!" trying to preserve the precious gift. Thus, the well of Zamzam was born, and life was anchored in a place once dead.

Over time, travelers found the well, and a small community grew around it. Ismail matured among them, becoming a strong, noble young man — skilled with the bow, wise beyond his years, respectful and obedient to his mother.

Years passed. Then one night, Ibrahim received another command in a dream, one that shook the heavens with its weight: sacrifice your son.

Dreams of prophets are not mere illusions; they are revelations. Ibrahim, a man of unbreakable faith, understood what was required. The next day, he approached Ismail, voice steady, eyes clouded with sorrow.

"O my son," he said, "I have seen in my dream that I am to sacrifice you. What do you say?"

Ismail, without hesitation, answered, "O my father, do as you are commanded. You will find me, if Allah wills, among the patient."

Together they journeyed to the appointed place, the young boy carrying the wood, the old father carrying the knife. The earth seemed to hold its breath; even the angels leaned closer, in awe of this submission.

Ibrahim laid Ismail gently upon the ground. Tears blurred his vision, yet his hands remained firm. As he brought the blade to his son's throat, Allah's voice called out: "O Ibrahim! You have fulfilled the vision."

A mighty ram from Paradise was sent down as a ransom, and Ismail was spared. It was never about the blood; it was about the heart — proving that nothing stood between the servant and his Lord, not even the beloved child of his heart.

This great sacrifice is honored till today in the ritual of Eid al-Adha, where Muslims around the world remember the legacy of pure obedience.

Ismail grew further into a man of towering character. Under his hand and Ibrahim's, the foundations of the Kaaba were laid — a house where Allah's name alone would be worshiped. Together, father and son raised the walls, calling upon Allah:

"Our Lord! Accept from us. Truly, You are the All-Hearing, the All-Knowing."

Ismail's life was a beacon of steadfastness. He taught the people around him how to pray, to trust, to worship the One God without partners. His humility matched his strength; his mercy matched his courage.

He lived many years among the tribes of Arabia, his children becoming leaders, his message echoing through generations. Through his lineage would eventually come another great Messenger — Muhammad (صلى الله عليه وسلم), the Seal of the Prophets.

Thus, the story of Ismail (عليه السلام) is not merely a tale of survival or sacrifice. It is the story of true surrender — surrendering fears, surrendering attachments, and placing absolute trust in the wisdom of the Creator.

In the searing heat of the desert, between the barren mountains and endless sands, a boy and his parents carved out a living legacy of faith, one that would outlast empires and carry the light of guidance to the farthest corners of the earth.

PROPHET ISHAQ (A.S)

The Story of Ishaq (عليه السلام): A Promise Fulfilled

In the golden twilight of old age, when most men retreat from dreams and settle into silence, Ibrahim (عليه السلام) received a gift — a promise wrapped in divine mercy. It came not with thunder or lightning, but with the quiet assurance of Allah's word. A son would be born, from his wife Sarah, who herself had long passed the age of motherhood.

When she heard the news, Sarah laughed — not out of disbelief, but in wonder. A laugh born of awe, not doubt. She said, "Shall I give birth while I am old, and this my husband is an old man?" But the angels replied, "Thus has your Lord spoken. Indeed, He is the All-Wise, the All-Knowing."

And so, from that sacred laughter, came Ishaq (عليه السلام) — his name meaning "he who laughs." A child born not from worldly expectation, but from the limitless mercy of the Almighty.Ishaq was no ordinary boy. From his earliest days, his nature was pure, his character gentle, and his heart tuned to the remembrance of his Creator. Under the careful gaze of Ibrahim, the friend of Allah, and Sarah, a woman of unwavering belief, Ishaq was raised in a home where revelation was a constant guest and prayer the rhythm of life.

As he grew, Ishaq carried the wisdom of his father and the calm spirit of a prophet. He walked not in the shadow of Ibrahim but beside it — a reflection of his truth, yet a man with his own divine journey. Allah chose him as a prophet, just like his father and brother Ismail. He was sent as a light to the people around him — calling them to the worship of one God, guiding them with justice and patience.

Through him, the prophetic line continued, and from his descendants came Yaqub (Jacob), Yusuf (Joseph), and many more messengers of guidance. His lineage became a stream of prophets, each one a torchbearer of truth.

Unlike the fiery trials of his father or the desert trials of his brother, Ishaq's life was marked by stability and teaching. His strength lay not in battle or exile, but in his steadfastness and wisdom. He was a man of vision — not only in sight but in insight. He passed down the knowledge, the values, and the covenant that had begun with Ibrahim.

In the end, Ishaq (عليه السلام) passed into the mercy of his Lord, content, honored, and remembered. His name remains a thread in the grand tapestry of prophethood — a quiet, steady flame that continues to glow through time.

PROPHET YAQUB (A.S)

The Story of Yaqub (عليه السلام): The Heart That Held On

From the blessed lineage of prophets, a boy was born — Yaqub (عليه السلام), son of Ishaq, grandson of Ibrahim, heir to a legacy shaped by divine light. His name, gentle on the tongue, would one day become a symbol of patience so deep it would echo through generations.

Yaqub was raised in a house lit by revelation. He drank from the well of wisdom passed down from his father and grandfather — men who walked with angels and wept in prayer beneath the stars. Even as a child, Yaqub's nature was calm, reflective. He was not loud in speech nor reckless in thought. He listened more than he spoke, and when he spoke, truth followed.

As he grew, Allah bestowed upon him prophethood. He called people toward the oneness of their Lord, guiding with kindness, reminding with sincerity. He was not a king nor a warrior, but his strength lay in his heart — a heart that could hold sorrow and still bow in gratitude.

From his children would emerge a great nation — twelve sons, each with their own story. Among them was Yusuf (Joseph), a child of rare beauty and profound destiny. Yaqub loved Yusuf deeply, not out of favoritism, but because he sensed something divine woven into the boy's soul.

Yet, it was this very love that would be tested. His other sons, clouded by jealousy, plotted against Yusuf. They cast him into a dark well and returned with a false tale. When Yaqub heard their words and saw the bloodied shirt, a sword of grief pierced his heart. But instead of collapsing in rage or despair, he whispered the words that would define his legacy: "So patience is beautiful (فَصَبْرٌ جَمِيلٌ)."

Years turned into decades, but his hope never withered. Though his eyes faded into blindness from weeping, his inner vision never blurred. He cried not for the loss of his son, but from longing — longing to see the fulfillment of Allah's promise.

And then, one day, the news came like spring after a long winter. Yusuf was alive — not just alive, but a leader in a faraway land. Yaqub's heart trembled, and tears of joy replaced tears of sorrow. When the shirt of Yusuf was placed on his face, his sight returned, not just in body but in spirit.

He reunited with his beloved son and his family, and in that moment, the years of pain melted into peace. The story had always belonged to Allah.
Yaqub (عليه السلام) lived the rest of his life in serenity, a man whose patience had outlasted the storm. He died with his children around him, reminding them to worship none but Allah — the God of Ibrahim, Ishaq, and himself.

PROPHET YUSUF (A.S)

The Life of Prophet Yusuf (A.S.)

In a distant land, in the heart of ancient Canaan, there lived a noble prophet named Ya'qub (A.S.), grandson of Ibrahim (A.S.). Among his many sons, there was one boy whose face shone like the moon and whose heart was pure like flowing water. His name was Yusuf.

From his earliest days, Yusuf (A.S.) carried a light within him, a beauty not only of face but of soul. One night, as the stars adorned the heavens, Yusuf approached his father with wide, awed eyes.

"O my beloved father," he said, "I saw in a dream eleven stars, and the sun and the moon — I saw them prostrating to me." Ya'qub (A.S.) listened with a heart that trembled in awe and fear, for he knew dreams of the prophets were no idle visions. "My dear son," he warned, "do not tell your brothers of this dream, lest they plot against you. Truly, Satan is a clear enemy to man."

Yusuf's brothers, except for his younger full-brother Binyamin, harbored jealousy. They saw how their father's heart leaned towards Yusuf, and envy festered into hatred. They conspired: "Kill Yusuf, or cast him away into some distant land, so our father's attention may turn to us."

After plotting, they approached Ya'qub (A.S.) with false sweetness, asking to take Yusuf with them to play. Reluctantly and with a heart heavy with fear, Ya'qub agreed, trusting Allah's protection.

But their hearts were hard. Far from their father's sight, they threw Yusuf into a deep, dark well. They tore his shirt and stained it with false blood, returning home wailing, "A wolf devoured Yusuf!"

Ya'qub (A.S.) — a prophet, wise and knowing — saw through the deception, but he turned to patience, saying, "Beautiful patience! And Allah is the best to seek help against what you describe."

Meanwhile, in the lonely well, Yusuf (A.S.) clung to hope. Fear gnawed at him, but he trusted in Allah. Soon, a passing caravan stopped to draw water. Their bucket brought up a frightened but radiant boy.

"A boy! What a good find!" they exclaimed, seeing a chance for profit. They hid Yusuf among their goods and later sold him in the markets of Egypt for a few silver coins — a mere price for one of the noblest souls on earth.

In Egypt, Yusuf was bought by a high-ranking official known as Al-Aziz, who instructed his wife to care for him. "Perhaps he will benefit us," he said, "or we may adopt him as a son."

Thus Yusuf (A.S.) grew in the household of power, maturing in wisdom, strength, and beauty. Yet, this very beauty became a trial. The wife of Al-Aziz, captivated by Yusuf's handsomeness, sought to seduce him.

One day, when the house was empty, she called him to herself. Yusuf (A.S.), though young, stood firm. He sought refuge with Allah and turned away. She chased him, tearing his shirt from behind, just as her husband entered.

A scene of accusations followed. But a witness — perhaps a child from her family — spoke: "If his shirt is torn from the front, she speaks truth; but if torn from the back, then she lies." It was torn from the back. The truth was clear.

To hush the scandal, Al-Aziz tried to keep the matter private. Yet rumors spread among the elite women of Egypt: "The wife of Al-Aziz has fallen in love with her servant!"

To defend herself, she invited them to a banquet. She gave each woman a knife and presented Yusuf. As he entered, their hearts failed them. In awe, they cut their hands, exclaiming, "He is no mortal; he is but a noble angel!"

Yet still, Yusuf (A.S.) chose the prison over the traps of sin. He prayed, "My Lord, prison is dearer to me than what they call me to." So, unjustly, he was imprisoned.

Even in prison, Yusuf's light did not fade. He became known for his truthfulness and wisdom. Two fellow prisoners, troubled by dreams, sought his help.

One said, "I dreamt I was pressing wine."

The other said, "I dreamt I was carrying bread on my head, and birds were eating from it."

Yusuf listened, then interpreted: one would return to serve the king wine; the other would be executed. And so it happened.

Before the first prisoner was freed, Yusuf asked him: "Mention me to your lord," hoping for release. But Satan made him forget, and Yusuf remained imprisoned for years.

One day, the king of Egypt himself dreamt: seven fat cows eaten by seven lean ones, and seven green ears of corn and seven dry. Disturbed, he sought interpreters, but none could explain.

The freed prisoner remembered Yusuf and spoke of him to the king. Yusuf (A.S.) was summoned.

Before emerging, Yusuf demanded: "Ask about the women who cut their hands." He wished to emerge with his honor clear.

Investigations revealed the truth. Even the wife of Al-Aziz confessed: "Now the truth has come to light. It was I who sought to seduce him. He is surely of the truthful."

With his innocence proclaimed, Yusuf stood before the king. He interpreted the dream: Egypt would have seven years of great harvest, then seven years of famine.

He advised on how to store grain during the good years to survive the drought. Impressed, the king appointed Yusuf over the treasuries of Egypt.

Thus, from the darkness of the well and the prison, Yusuf rose to power — by Allah's plan.

When the famine struck, it spread beyond Egypt, reaching Canaan, where Ya'qub and his sons lived. Driven by hunger, Yusuf's brothers journeyed to Egypt to seek provisions.

They came before Yusuf, who recognized them instantly, though they did not know him. With wisdom, he questioned them about their family, asking about their younger brother.

Yusuf ordered that their goods be measured fully and promised more if they returned with their youngest brother — Binyamin.

On their return, they pleaded with their father to let Binyamin come with them. Reluctantly, Ya'qub agreed, after taking solemn promises from his sons.

When they returned to Egypt, Yusuf welcomed Binyamin warmly. In a secret plan to keep him close, Yusuf had a royal cup hidden in Binyamin's sack.

As they departed, the cry was raised: "O caravan! You are thieves!" The brothers protested their innocence. But when searched, the cup was found with Binyamin.

According to the Egyptian law, Binyamin could now be held in Egypt. Yusuf thus kept his beloved brother with him, without revealing his true identity yet.

The brothers, desperate, returned to plead, but Yusuf refused to let Binyamin go.

They returned to Ya'qub, their hearts heavy. The old prophet wept till his eyes turned white from grief, yet he cried, "I only complain of my sorrow and grief to Allah."

He urged his sons to go back, to search for Yusuf and Binyamin.

When they returned again to Egypt, they pleaded once more. It was then that Yusuf, moved by mercy and seeing their humility, revealed himself:

"I am Yusuf, and this is my brother. Allah has truly favored us!"

Shame and fear overwhelmed them. They begged forgiveness. Yusuf, with a heart full of grace, replied:

"No blame will there be upon you today. May Allah forgive you; He is the Most Merciful of the merciful."

He sent his shirt to his father. "Place it on my father's face; he will regain his sight," he said.

When the caravan reached Canaan, Ya'qub smelled Yusuf's scent even before they arrived. When the shirt was placed upon him, his vision returned by Allah’s mercy.

Overjoyed, Ya'qub and his family set out to Egypt. Upon meeting, Yusuf raised his parents upon the throne, and all bowed in respect — fulfilling the dream of long ago.

The sun (father), moon (mother), and eleven stars (brothers) bowed before him — not in worship, but in honor.

In the end, Yusuf (A.S.) turned to his Lord in humility, saying:
"My Lord, You have given me of sovereignty and taught me the interpretation of dreams. Creator of the heavens and earth, You are my Protector in this world and the Hereafter. Cause me to die as a Muslim and join me with the righteous."
Thus ended the earthly story of Yusuf (A.S.), a tale of patience, purity, and perseverance — a shining light for all generations.
Indeed, his story is not merely one of trials and triumphs, but a living proof that with patience, trust in Allah, and steadfastness, the deepest wounds are healed, and the darkest nights end with the dawn of mercy.

PROPHET AYYUB (A.S)

The Life of Prophet Ayub (A.S.)

In a land rich with green pastures and flowing rivers, there lived a man named Ayub (A.S.), one of Allah's chosen prophets. His heart was as pure as the clear sky, his tongue always wet with the remembrance of his Lord. Allah had blessed him abundantly — vast lands, countless herds, a large family, and a strong, healthy body. Yet, the greatest of his wealth was his unwavering faith.

Satan, in his envy, whispered: "Ayub only worships because of his wealth and comfort. Strip it away, and he will turn away from You." But Allah, knowing His servant's true heart, allowed a trial to unfold — not as a punishment, but as a test that would shine Ayub's patience like a brilliant star.

One by one, the favors Ayub enjoyed were taken. His crops withered, his livestock perished, his servants vanished. Yet Ayub's lips did not utter a word of anger. Instead, he bowed lower in gratitude, saying: "Allah gave, and Allah took. To Him belongs all dominion."

Satan was not satisfied. He whispered again: "It is because he still has health and strength!" So, by Allah's permission, Ayub's body was struck with painful sores from head to toe. His skin cracked, his limbs weakened, yet his heart remained stronger than mountains. People abandoned him, fearing disease. Only one remained by his side — his devoted wife, a woman of patience and love.

She cared for him, cleaning his wounds, bringing him food, comforting his soul. Day and night, Ayub (A.S.) bore his suffering without complaint. Years passed. His wife, desperate and weary, once whispered: "O Ayub, why not pray to your Lord to remove this hardship?"

Ayub (A.S.) lifted his head, eyes full of humility, and said: "I have enjoyed health for many years. Shall I not bear sickness for some years with patience?"

Yet, when he felt weakness creeping into his soul, fearing he might fall short in remembrance, he finally turned to his Lord — not with a demand, but with a gentle plea:

"Indeed, adversity has touched me, and You are the Most Merciful of the merciful."

How sweet was his prayer, rising from the depth of brokenness yet full of hope. Allah answered instantly. He commanded Ayub:

"Strike the ground with your foot."
Ayub obeyed. From the earth gushed a spring of cool, healing water. He drank from it, bathed in it, and by Allah's mercy, his body was restored to perfect health — better than before. His lost wealth returned in double measure. His children, or new ones like them, were granted to him again. Honor replaced his isolation.
Allah then praised Ayub in the Qur'an as a model of patience:
"Truly, We found him patient. How excellent a servant! Indeed, he was ever returning to Us." (Surah Sad 38:44)
Thus, Ayub's story remains forever a testament: that no matter how dark the road becomes, those who trust in Allah, hold fast with patience, and bow humbly before Him will be lifted higher than they ever dreamed.

PROPHET SHU'AIB (A.S)

The Life of Prophet Shuaib (A.S.)

In the ancient valleys of Madyan, where traders gathered and markets buzzed, there lived a people rich in commerce but poor in conscience. Greed had poisoned their hearts. They cheated weights and measures, deceived customers, and spread corruption in the land. Among them, Allah raised a prophet — a man noble in speech and strong in faith: Shuaib (A.S.).

Known for his gentle tongue and persuasive words, Shuaib stood tall among his people. He loved truth more than gold, and justice more than any worldly gain. With patience and wisdom, he called his people:
O my people! Worship Allah; you have no deity but Him. Give full measure and weight with justice. Do not deprive people of their rightful things, and do not spread corruption on the earth."
His voice was a river of sincerity, but their hearts were stones. Instead of listening, the chiefs mocked him: "O Shuaib! Does your prayer command that we leave what our forefathers worshipped or stop dealing as we please in our wealth? You are surely the tolerant, the right-minded one!" Their words dripped with sarcasm.
But Shuaib did not waver. He reminded them that sustenance comes from Allah, not from deceit. He warned them of the fate of nations before them — of the people of Lut (A.S.), who perished for their wickedness.

Still, they hardened themselves. Some threatened him: "We will drive you out, O Shuaib, and those who believe with you, unless you return to our religion."

Shuaib answered firmly, his heart anchored in truth: "Even if we hate it? We would be inventing a lie against Allah if we returned to your ways after Allah has saved us from them."

The days passed. Warnings fell like rain on rocky ground. Finally, Shuaib (A.S.) called upon Allah to judge between them.

Then came Allah's decree.

One morning, as the sun kissed the hills, a mighty earthquake struck. The earth roared beneath their feet, and in the blink of an eye, the arrogant were leveled to dust, lying lifeless in their homes, as if they had never lived in prosperity.

Shuaib (A.S.) turned away, grief heavy in his heart, and said: "O my people, I delivered to you the messages of my Lord and advised you. So how could I grieve for a people who rejected truth?"

He and the few believers were saved by Allah's mercy, leaving behind a ruined nation as a warning for all who would come after.

Thus lived Shuaib (A.S.), a prophet of patience and clarity, a caller to justice among those drunk with greed. His legacy remains a reminder: markets filled with dishonesty may glitter for a while, but only the honest, the just, and the faithful will find favor with Allah in the end.

PROPHET MUSA (A.S) - KALIMULLAH

The Life and Story of Prophet Musa (a.s)

In the heart of ancient Egypt, a land where the Nile flowed like a golden ribbon and the temples of false gods scraped the skies, a tyrant ruled with an iron fist. Pharaoh, a man who declared himself divine, oppressed the Children of Israel — the descendants of Prophet Ya'qub (Jacob, peace be upon him) — and turned their days into long chains of sorrow.

It was in these dark times that Allah, the Most High, prepared to send into the world a soul of courage, a voice of truth, a messenger whose name would echo through ages: Musa ibn 'Imran (Moses, son of Amram), peace be upon him.

A Cradle Upon the River

Pharaoh, seeing the growing number of Israelites, feared that one among them would rise to end his rule. So, he decreed a monstrous order: every newborn boy among them was to be slain, while the girls were left to live. Blood stained the streets of Egypt, and despair clung to the mothers like a shroud.

In the midst of this horror, a woman of noble faith gave birth to a boy. His face was like a beam of light, his presence a balm to the soul. The mother of Musa, inspired by a divine whisper, placed her newborn son into a small, watertight basket. Her heart torn with grief yet steadfast in trust, she set the basket afloat upon the currents of the Nile.

And We inspired the mother of Musa, saying, 'Suckle him; but when you fear for him, cast him into the river and fear not, nor grieve. Surely, We shall bring him back to you, and shall make him one of the messengers.'" (Surah Al-Qasas 28:7)

The basket drifted gently, guided not by chance, but by decree. It floated right into the gardens of Pharaoh's palace, where the tyrant's wife, Asiya, a woman of immense compassion and belief, caught sight of it. Her heart was captured by the infant's serene beauty.

"She said, 'A comfort of the eye for me and for you. Do not kill him. Perhaps he may benefit us, or we may adopt him as a son.'" (Surah Al-Qasas 28:9)

Thus, Musa grew up not in the huts of slaves, but within the golden chambers of Pharaoh's own household, wrapped in the silks of royalty yet destined for a mission far greater than kingship.

The Flames of Destiny

Musa grew strong, wise, and noble. His soul could not tolerate injustice. One day, as he walked through the city, he found two men fighting — one from his own people and the other an Egyptian. Musa intervened, striking the Egyptian in defense of his brother. Yet the blow was fatal, and the man fell dead.

Musa was overcome with regret. Though his heart was pure, the action weighed heavily upon him. Word spread quickly, and soon the Pharaoh's men were seeking his life. Before the hunters could close in, a believer from Pharaoh's court came rushing with a warning:

"O Musa! Indeed, the chiefs are plotting to kill you, so leave immediately. I truly advise you as a sincere advisor." (Surah Al-Qasas 28:20)

Without delay, Musa fled Egypt, heart heavy, steps hurried, seeking refuge and redemption.

Through barren deserts and searing winds he traveled until he reached the land of Madyan, where destiny awaited him again.

A Refuge and a Promise

Arriving weary at a well in Madyan, Musa witnessed shepherds watering their flocks while two young women stood apart, struggling to tend to their sheep. Moved by compassion, Musa approached them.
"He said, 'What is the matter with you?' They said, 'We do not water our flocks until the shepherds leave, and our father is a very old man.'" (Surah Al-Qasas 28:23)
Musa, though a fugitive, did not hesitate. He watered their flocks for them, embodying the spirit of selfless service. One of the women, impressed by his strength and character, suggested to her father — a righteous old man, believed by many to be Prophet Shu'ayb (peace be upon him) — that Musa be hired.
Musa was summoned and after narrating his story, the old man reassured him:
"Fear not. You have escaped from the wrongdoing people."
The old man then offered Musa marriage to one of his daughters, with the condition that Musa would work for him for eight years, or ten if he chose. Musa accepted, finding in Madyan not just shelter but a new family, a new chapter.

The Burning Bush

Years passed. Musa fulfilled his time, and with his family, he set out once more toward Egypt. Along the journey, on a cold dark night, Musa saw a fire blazing atop Mount Tur (Sinai).

"Indeed, I have seen a fire. Perhaps I can bring you from there some information or burning wood so that you may warm yourselves." (Surah Al-Qasas 28:29)

As Musa approached, he heard a voice — a voice that would change the course of history:

"O Musa! Indeed, I am Allah, the Lord of the worlds."

Musa stood trembling. Allah commanded him: cast down your staff. Musa obeyed — and the staff transformed into a serpent, writhing with life. Musa recoiled in fear, but Allah called him to courage.

He was given two miracles: his staff which could turn into a serpent and his hand, which when drawn from his side would shine with a dazzling, pure light. Allah charged him with a mission:

"Go to Pharaoh. Indeed, he has transgressed."

Thus began the greatest confrontation between truth and tyranny.

Facing the Pharaoh

Musa, accompanied by his brother Harun (Aaron, peace be upon him), entered Pharaoh's court, carrying not swords, but the Word of Allah.

"Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord, and peace will be upon him who follows the guidance." (Surah Ta-Ha 20:47)

Pharaoh, swollen with arrogance, mocked them. To undermine Musa, he summoned the best sorcerers in Egypt for a public contest. The day came, and the people gathered. Pharaoh's magicians threw their ropes and staffs, which, by their magic, seemed to slither like snakes. Then Musa threw his staff — and by the power of Allah, it became a real serpent, devouring the illusions of the magicians.

The magicians, witnessing a power far beyond their craft, fell into prostration, declaring:

"We believe in the Lord of Musa and Harun."

Pharaoh fumed with rage, but the seeds of faith had been sown.

The Exodus and the Miracle of the Sea

Despite the signs — plagues of blood, locusts, frogs, lice, and more — Pharaoh's heart only grew harder. Finally, Musa was commanded to lead the Children of Israel out of Egypt under the veil of night.

Pharaoh pursued them with his armies until they stood trapped between the Red Sea and the might of Egypt's forces. Terror gripped the Israelites, but Musa stood firm.

"No! Indeed, with me is my Lord; He will guide me." (Surah Ash-Shu'ara 26:62)

By Allah's command, Musa struck the sea with his staff. The waters split, towering like mountains on either side, and a path opened through the sea. Musa and his people crossed safely. When Pharaoh and his armies pursued, the waters closed upon them, drowning the tyrant and his hosts.

Thus Allah delivered His faithful servants and shattered the spine of oppression.

The Covenant at Mount Sinai

Safely across the sea, Musa led his people into the wilderness. There, atop Mount Tur, he was summoned by Allah to receive the sacred Tablets — commandments and guidance for his people.

For forty nights Musa communed with his Lord, his heart absorbed in divine light. But meanwhile, the Israelites, weak in faith, fell into error. They fashioned a golden calf and began to worship it.

Upon his return, Musa was furious. He cast down the Tablets in grief and seized his brother Harun by the beard, demanding an explanation. Harun pleaded that he had tried to restrain them but was overwhelmed.
Musa prayed for their forgiveness, and Allah, ever Merciful, accepted the repentance of the sincere.

Years of Struggle

The journey through the desert was long and arduous. The Israelites, despite witnessing miracles, often lapsed into ingratitude. They complained about food, about hardships, about battles they feared to fight.
Musa bore their burdens with immense patience, a towering figure of perseverance.
When they reached the borders of the Promised Land, they refused to enter, afraid of the strength of its inhabitants. As a result, Allah decreed that they would wander the desert for forty years.
Musa, though grieved, submitted to Allah's will.

The End of the Journey

In the last days of his life, Musa climbed a hill and from afar was shown the Promised Land. But he was not destined to enter it. His mission was complete.
He turned his face toward the heavens and returned his soul to his Lord — a soul that had walked with the burden of prophethood, faced kings and cowards, and remained unyielding in the cause of truth.
"And mention Musa in the Book; indeed, he was chosen, and he was a messenger, a prophet." (Surah Maryam 19:51)

Thus ended the life of Musa (peace be upon him) — a life of struggle, of miracles, of unmatched devotion.

Yet his story lives on, a beacon for every soul seeking courage against oppression, faith against despair, and trust against fear.

PROPHET HARUN (A.S)

The Story of Harun (A.S.): A Brother's Light

In the lands where the sun stretches long and the rivers hum old songs, there lived a man chosen by Allah — his name was Harun, peace be upon him.
He was the brother of Musa (Moses), a bond stronger than blood alone. From childhood, Harun grew with a softness in his heart and wisdom in his speech. Where Musa had strength like the river's surge, Harun carried gentleness, like the steady rain that feeds the earth.
When Musa (A.S.) was chosen to face the tyrant Pharaoh, he prayed to Allah, saying:
"And appoint for me a helper from my family, Harun, my brother. Strengthen me through him and let him share my task."
(Surah Ta-Ha 20:29-32)

Allah answered. Harun was gifted prophethood, not just as a companion to Musa, but as a voice of peace, a shepherd to the people when tempests raged.
Harun's Speech: It was said Harun's words could calm storms in men's hearts. His tongue was smooth where Musa's was heavy. Together, they stood before Pharaoh — Musa with the Staff of Miracles, Harun with the Staff of Persuasion. Two brothers, bound by faith, fearless before a king who called himself a god.
Pharaoh sneered and thundered, but truth does not shatter before pride. Harun spoke with patience, always inviting, always calling, reminding Pharaoh that true might belongs to the One above the heavens and the earth.

The Covenant at Sinai: When Allah summoned Musa to Mount Sinai for forty nights, it was Harun who was entrusted with the care of Bani Isra'il, the Children of Israel. He became their guide, their Imam, while his brother climbed the mountain where clouds kissed stone.
Yet the hearts of the people were fickle.
In the absence of Musa, a man known as Samiri led the people into a grave error — forging a golden calf and whispering lies that it was their true god. Harun saw the darkness creeping in. He warned them with all his might:

"O my people! You are being tested by this, and indeed your Lord is the Most Merciful, so follow me and obey my command!"
(Surah Ta-Ha 20:90)
But they turned away. Harun was caught — if he pushed them too hard, he feared they would split into factions and destroy themselves before Musa's return.
When Musa descended and saw the idol, his anger roared like thunder. He seized Harun by the hair and beard, demanding why he had not stopped them. Harun cried out:
"O son of my mother! Seize me not by my beard nor by my head! I feared that you would say, ‘You have caused division among the Children of Israel and did not observe my word.’"
(Surah Ta-Ha 20:94)
Thus was the wisdom of Harun: patience over force, mercy over division.

The Passing of Harun: Years passed. The Children of Israel wandered the wilderness, yearning for a land promised but denied because of their defiance. Among them, Harun aged gracefully, his face bearing the shine of one who loved Allah sincerely.

At last, Allah called Harun back to Himself.

It is narrated that he passed away on a high place, a mountain, his soul returning to the Lord he had worshipped all his days. The people mourned deeply — Harun was not just a prophet to them, but a father of their faith, a light that had gently steered them through storms. Musa buried his brother with his own hands, his heart heavy yet full of hope that they would meet again in a better abode — one without sorrow, one without parting.

Harun's Legacy: Today, in every page of the Qur'an where Harun's name appears, he stands as a symbol of brotherhood, patience, mercy, and wise leadership. Allah mentions him with honor, pairing him with Musa — the warrior and the peacemaker, the thunder and the rain.

And so Harun's story is not one of miracles alone, but of the miracle of companionship, trust, and soft strength that holds a people together even when the winds of temptation howl loudest.

PROPHET DAWUD (A.S)

The Story of Dawud (A.S.): The King with a Soft Heart

Long ago, in a land of valleys and golden hills, there rose a boy from among the Israelites — a boy named Dawud (David), peace be upon him. He was not the tallest, nor the strongest, but within his chest burned a light of unwavering faith.

It began on a battlefield where fear gripped hearts. A giant named Jalut (Goliath) towered before the armies, his armor heavy as mountains, his sword thirsting for battle. Men turned their faces away, trembling. But Dawud, young and unknown, stepped forward with only a sling and complete trust in Allah.
He said, "My Lord is with me."
With a stone guided by divine will, Dawud struck Jalut down. The giant fell, and the earth shook under him. Victory did not make Dawud arrogant; he remained humble, knowing it was Allah who gave success.
From that day, Dawud rose not only as a hero but as a chosen prophet. Allah blessed him with wisdom, strength, and a kingdom filled with justice. He was made both a king and a messenger, a rare honor carried with heavy responsibility.
A Judge of Justice: Dawud ruled his people with a heart as balanced as a just scale. When disputes arose, he listened with fairness. He sought the truth beyond appearances, knowing that kings are servants of the people before they are rulers.
Allah speaks of him in the Qur'an:

O Dawud! Indeed, We have made you a successor upon the earth, so judge between the people in truth..."
(Surah Sad 38:26)

He would retreat into solitude often, praying and seeking forgiveness, fearing that even a slight mistake could weigh heavy before Allah on the Day when all kings must bow.
The Voice That Melted Mountains: Dawud was not only a warrior and judge — he was a poet of divine praise. His voice, when he recited the Zabur (the Book given to him), softened even the hardest hearts. Birds would halt mid-flight, hovering to listen. Mountains would echo his hymns, praising Allah with him.
In the stillness of dawn and the golden glow of dusk, the valleys would be filled with the songs of Dawud — songs of gratitude, repentance, and remembrance.
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In the stillness of dawn and the golden glow of dusk, the valleys would be filled with the songs of Dawud — songs of gratitude, repentance, and remembrance.
The Craftsman King: Allah also taught him the art of working with iron. He molded armor with his hands, shaping protection for the warriors who fought for truth. His life taught that prophets were not idle; they worked, they built, they served.

The End of a Noble Life: Dawud lived a life of devotion until the time came for his soul to return to its Creator. It is said that when he passed, the heavens and the earth wept for a man who had ruled justly, worshiped sincerely, and sang praises that stirred even the stones.

His Legacy: Today, Dawud (A.S.) is remembered as a symbol of justice, faith, and beauty in worship. His story whispers to every heart that strength is not in might alone, but in the tenderness that bows before the Lord of the Worlds.

PROPHET SULAIMAN (A.S)

The Story of Sulaiman (A.S.): The King Whose Throne Was the Sky

In an age when kingdoms rose like mountains and wisdom was rarer than gold, Allah chose a boy from the lineage of prophets — Sulaiman, son of Dawud, peace be upon them both.

From the very beginning, Sulaiman was unlike other children. Where others played, he pondered. Where others spoke, he listened. And where others sought power, he sought truth.

Allah gifted him a kingdom not just of men, but of creatures seen and unseen. The winds became his servants, carrying him across the lands like a rider upon the clouds. The birds flew in ranks under his command, and even the hidden world of the jinn bent their necks in obedience.

But Sulaiman was no tyrant. His heart remained humble, and his tongue stayed moist with remembrance of Allah. He knew that kingship was not a crown of pride but a trust to be fulfilled.

The Speaking of the Creatures: One morning, as the armies of Sulaiman marched — an army made of men, jinn, and birds — they approached a valley where ants lived. A tiny ant cried out:

"O ants! Enter your dwellings lest Sulaiman and his hosts crush you unaware!"
(Surah An-Naml 27:18)

Hearing the words of the smallest of creatures, Sulaiman smiled, full of wonder and gratitude. He prayed:

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteousness that You approve..."
(Surah An-Naml 27:19)

Even with dominion over earth and air, Sulaiman bowed his head low in thanks.

The Queen of Sheba: Perhaps the most famous chapter of his life was his meeting with Bilqis, the wise Queen of Sheba. When Sulaiman heard of her and her people's worship of the sun, he sent her a letter — not of threats, but an invitation to truth.

When Bilqis finally came to Sulaiman's court, she found her throne already there before her, carried by a jinn faster than sight. Seeing the signs of divine power, she submitted, saying:

"My Lord, indeed I have wronged myself, and I submit with Sulaiman to Allah, Lord of the worlds."
(Surah An-Naml 27:44)

Thus, Sulaiman conquered not with swords, but with wisdom and miracles that spoke to the heart.

The Builder of Wonders: Under Sulaiman’s command, the jinn built palaces, statues, and grand structures, working day and night. He taught that beauty and strength must serve righteousness, not pride.

The End of His Reign: When his life neared its close, Sulaiman stood leaning on his staff, overseeing the work. Death came quietly. His body remained standing, and none knew he had passed until a small creature — a termite — gnawed through his staff, causing him to fall.

Thus Allah showed that even the mightiest kings are but servants before the Lord.

His Legacy: Today, Sulaiman (A.S.) shines in the Qur'an as a beacon of wisdom, justice, and humility — a king whose true kingdom was not the world beneath his feet, but the faith rooted in his heart.

PROPHET ILYAS (A.S)

Prophet Ilyas (A.S.): The Flame That Never Died

In the forgotten corners of ancient lands, where idol-worship darkened hearts and false gods sat on every altar, Allah sent forth a man whose spirit burned like fire — Ilyas (A.S.).

He was not a king, nor a warrior. He carried no sword, only the sharpness of truth and the shield of unwavering faith. Among a people who adored Baal — a false deity of stone and silence — Ilyas rose with a voice that shook mountains.

"Will you call upon Baal and abandon the Best of Creators — Allah, your true Lord?"
(Surah As-Saffat 37:125-126)

But the people were stubborn, their hearts chained to their false gods. Ilyas called them day and night, with tenderness and with warning, yet few listened. Rejection did not break him. Like a lone flame against a howling storm, he kept calling, refusing to let the light of guidance die.

Allah, in His mercy, protected Ilyas. He made him one of the honored — among the righteous chosen for their sincerity. Though the world around him grew darker, Ilyas remained a torchbearer, a symbol that even when the world forgets its Creator, the true believers stand tall.

Some traditions say that Allah raised Ilyas to the heavens, sparing him death, to remain a sign until the end of time — but Allah knows best.

Today, Ilyas (A.S.) lives in the echoes of the Qur'an as a reminder: Truth does not need crowds; even if only one stands for Allah, it is enough to keep the flame alive.

PROPHET AL YASA (A.S)

Al-Yasa (A.S.): The Quiet Guardian of Faith

In a world torn by pride and forgetfulness, after the time of Prophet Ilyas (A.S.), Allah raised another beacon among the people — Al-Yasa (A.S.).

He was chosen to carry the torch of guidance when few remained who truly remembered Allah. Al-Yasa was not loud in his call, but steady, like a river carving its way through stubborn rock. He inherited the mission of patience, urging a rebellious nation to return to the path of their Lord.

Allah mentions him in the Qur'an among the most honored:

"And remember Ishmael, Elisha, and Dhul-Kifl; and all are among the best."
(Surah Sad 38:48)

Al-Yasa (known as Elisha in other traditions) was a man of deep prayer and quiet strength. Where others grew tired, he pressed on. Where others gave up hope, he carried it like a lamp in the night.

The people he was sent to were given many blessings, but blessings without gratitude turn to curses. Still, Al-Yasa called them with patience. He taught them justice, mercy, and remembrance of Allah. Though many hearts were hard, Allah honored him, making his name eternal among the righteous.

Little is detailed about his life, but what shines clearly is that Al-Yasa (A.S.) was a servant who stayed true when others faltered. He reminds us that not all heroes roar like thunder; some are as soft and relentless as the rain that revives the dead earth.

His story is a hidden jewel — a symbol that Allah's chosen ones are many, even if history remembers only a few.

PROPHET YUNUS (A.S)

The Story of Prophet Yunus (A.S.)

Long ago, in lands wrapped in desert winds and vast oceans, lived a Prophet chosen by Allah — Yunus (A.S.), a man of purity, patience, and purpose. Sent to guide the stubborn people of Nineveh, he called them towards truth, urging them to abandon their idol worship and embrace the oneness of Allah. Yet, their hearts were hardened, their ears closed, and their pride immense. Yunus (A.S.) preached tirelessly, warning of a divine punishment, but mockery was often his only reward.

In a moment of despair and sorrow, feeling that his mission bore no fruit, Yunus (A.S.) made a decision that would become a lesson for generations: he left his people before Allah's command to do so. He journeyed far from the city, his heart heavy, seeking distance from rejection and failure.

As he traveled, Yunus (A.S.) found himself by the sea, where a ship was preparing to sail. Boarding the vessel, he hoped for escape and solace. But the sea, by Allah's will, grew angry. Waves towered like mountains, and the ship rocked violently. The crew, fearing for their lives, decided to lighten the load, drawing lots to choose someone to be cast overboard. Three times the lot pointed to Yunus (A.S.), and though he was a man of noble character, he knew this storm was no accident.Accepting his fate, Yunus (A.S.) threw himself into the raging sea. But Allah's mercy had already been prepared for him. A mighty fish, often described as a whale, swallowed him whole, preserving his life within its cavernous belly.

Alone in the darkness of the sea, the darkness of the whale, and the darkness of his sorrow, Yunus (A.S.) realized his error. He turned his heart fully to Allah, uttering a prayer that would echo through history:
"There is no deity except You; glory be to You! Indeed, I have been among the wrongdoers."

His sincere repentance stirred the mercy of Allah. After a period, the whale was commanded to release Yunus (A.S.) safely onto a shore. Weakened, his body fragile, he lay under the shelter of a sprawling vine that grew by Allah's command, providing shade and nourishment until he regained his strength.

When Yunus (A.S.) returned to his people, he found a miracle had taken place. The hearts of Nineveh had softened. In his absence, fear of the promised punishment had gripped them, and they turned to Allah in repentance. When Yunus (A.S.) came back, he was not met with rejection but with joy and belief. His people, once stubborn and blind, had become a nation of believers — the only entire nation to accept a prophet's call after initially rejecting it.

The life of Prophet Yunus (A.S.) is a timeless reminder: patience is vital in the face of trials, despair should never overtake trust in Allah's wisdom, and sincere repentance can transform even the darkest moments into sources of immense mercy. His story swims through the rivers of time, inspiring hearts to cling to hope and to always seek the forgiveness of the Most Merciful.

PROPHET ZAKARIYAH (A.S)

The Blessed Life of Prophet Zakariya (A.S.)

In a time when the hearts of many were dry like barren fields, and the whispers of true faith were few among the people, there lived a man of deep devotion — Prophet Zakariya (A.S.). His soul was a garden watered by trust in Allah, and his life was a lantern of hope in a world often darkened by disbelief.

Zakariya (A.S.) was not just a man of prayers; he was a guardian of sacred knowledge and a servant to the House of Allah. Born into the lineage of noble prophets, he carried the responsibility of guiding his people back to righteousness, even when the world around him seemed to crumble into greed and forgetfulness.

He served as the caretaker of the blessed temple — Al-Masjid al-Aqsa — dedicating his days to teaching, praying, and mending broken spirits. His voice would rise in supplication, not for wealth or power, but for goodness to flourish once again among the Children of Israel.

Among those whom Zakariya (A.S.) cared for was a pure and special child, Maryam (Mary) — chosen by Allah and placed under his protection. Whenever he entered her private chamber, he would find provisions beyond imagination — fruits out of season, nourishment that no one could have provided except by divine command. Astonished yet certain in his faith, Zakariya (A.S.) realized these were signs — signs that Allah provides without limits, even when human logic says otherwise.

At that moment, standing in the cool stillness of the temple, Zakariya (A.S.) felt a longing stir within him. He was old, his bones frail, his hair dusted in white, and his wife was advanced in age.

From the view of the world, it seemed impossible — but to Allah, nothing is impossible. So Zakariya (A.S.), with a heart full of trust, raised his hands and whispered a prayer into the heavens:

"My Lord, grant me from Yourself a pure offspring. Truly, You are the Hearer of prayer."

The skies trembled with mercy, and before Zakariya (A.S.) could even lower his hands, the answer came. Angels descended with glad tidings, calling to him as he stood in prayer:

"O Zakariya! Indeed, We give you good news of a boy — his name will be Yahya (John) — a name never given to anyone before."

The news was a flame of joy in Zakariya's (A.S.) aged heart. Yet, humbled and amazed, he asked,

"My Lord, how can I have a boy when I have reached old age and my wife is barren?"

And Allah answered simply,

"Thus does Allah do whatever He wills."

In that moment, Zakariya (A.S.) surrendered fully to the miracle. But Allah, in His wisdom, gave him a sign: Zakariya (A.S.) would not be able to speak to people for three days except through gestures, though he would remain perfectly healthy. This was not a punishment, but a divine period of reflection and gratitude.

When Yahya (A.S.) was born, he was no ordinary child. From the cradle, he was wrapped in wisdom, purity, and gentleness. Allah commanded him to hold firmly to the scripture and blessed him with a tender heart, filled with compassion and awe of his Creator. Yahya (A.S.) grew into a beacon of righteousness, a mirror reflecting the virtues of his father, and a mercy sent to his people.

History tells little of Zakariya's (A.S.) final moments, but traditions speak of a painful end at the hands of those who could not bear the light he carried. Some accounts mention he was martyred in secrecy, his life taken by those too blind to see the treasure they had among them. Yet Zakariya (A.S.) did not die a failure — he died a victor in the sight of Allah, a man whose prayers, patience, and trust echoed louder than the swords of tyrants.

Through Zakariya (A.S.), the lesson is sown deep into the soil of every heart:

No matter how impossible life appears, no matter how many seasons of barrenness pass, Allah's mercy can burst forth in the most unexpected ways.

No prayer whispered sincerely ever falls unheard.

And no faith rooted in love and humility is ever wasted.

His story weaves itself into the larger tapestry of all prophets, a golden thread that reminds humanity that patience, supplication, and hope are keys that unlock miracles.

Zakariya (A.S.) lived not chasing the glamour of this world, but pursuing the pleasure of the One who made the stars and the earth. His life, simple yet majestic, teaches that a single heartfelt prayer can change the course of destiny, that a heart attached to Allah will never be abandoned, and that even when the world seems barren, gardens bloom by the will of the Most High.

Today, when the names of the ancient kings who opposed him have been long forgotten, the name of Zakariya (A.S.) still lives, carried in the Qur'an, on the tongues of believers, and in the prayers of those who find inspiration in his noble story.

Indeed, blessed was the life of Zakariya (A.S.) — a whisper of devotion that roared through time, reminding us all that true success is not in what we see, but in what we believe.

PROPHET YAHYA (A.S)

The Life of Prophet Yahya (A.S.)

In a world sinking into forgetfulness, Allah raised a soul pure and bright — Prophet Yahya (A.S.), son of Zakariya (A.S.). His birth itself was a miracle, arriving when hope seemed lost, for his parents were old and barren. Yet, Allah's command knows no limits.

From childhood, Yahya (A.S.) carried wisdom like a crown upon his head. He was not a boy of play and laughter like others; he was wrapped in the cloak of seriousness, walking humbly among men, his heart tethered to the heavens. Allah, in His mercy, gave him the scripture, the Tawrah (Torah), and Yahya (A.S.) embraced it with a grip of iron and a soul of silk — firm yet full of compassion.

He grew up rejecting the temptations of the world. His life was marked by fasting, prayer, and endless weeping in awe of Allah. Modest in dress and simple in living, Yahya (A.S.) spent his nights in worship and his days in calling people to righteousness, justice, and the straight path.

Yahya (A.S.) fearlessly spoke truth to the powerful, even when it cost him his safety. He opposed the sinful actions of a corrupt king, warning him against unlawful marriage, a stance that eventually led to his martyrdom. Betrayed by worldly hands, but embraced by divine mercy, Yahya (A.S.) left this world with his honor unstained and his mission fulfilled.

In Islam, Yahya (A.S.) is remembered as a Prophet of purity, sacrifice, and sincerity — a soul whose tears watered the seeds of faith. His name, chosen uniquely by Allah, lives on as a symbol of steadfastness, reminding every believer that truth must be upheld, even if the world stands against it.

PROPHET ISA (A.S) - AL MASIHA

The Life of Prophet Isa (A.S.) in Islam

In the long, rich tapestry of human history, few lives shine with such luminous beauty as that of Isa (A.S.), son of Maryam (A.S.). In Islam, his story is woven with threads of miracles, trials, purity, and divine mercy. Isa (A.S.) is not seen as a god or son of God, but as a mighty Prophet — a messenger whose mission was to call humanity back to the straight path.

A Miraculous Birth

The story of Isa (A.S.) begins long before his first breath in this world. His mother, Maryam (A.S.), was chosen by Allah above all women. She lived a life of devotion, secluded in worship at the temple under the guardianship of Prophet Zakariya (A.S.). One day, while she was deep in her prayers, the Angel Jibreel (Gabriel) appeared before her in a human form, delivering a message from her Lord.
"O Maryam, Allah gives you glad tidings of a word from Him. His name will be Al-Masih, Isa, son of Maryam, honored in this world and the Hereafter, and among those nearest to Allah." (Qur'an 3:45)
Stunned, Maryam (A.S.) questioned, "How can I have a son when no man has ever touched me?" And the angel replied with profound simplicity, "It is easy for Allah. When He decrees a matter, He only says to it, 'Be,' and it is."
Thus, Isa (A.S.) was conceived without a father, by the command of Allah, a miracle that would later serve as a sign for all of creation.

The Infant Who Spoke

Maryam (A.S.) withdrew to a remote place and gave birth under the trunk of a palm tree, enduring pain and loneliness. As she returned to her people carrying her newborn son, they accused her of immorality. Unable to speak in her defense, she simply pointed to the baby.
The people were baffled. "How can we speak to one who is a child in the cradle?" they cried.
Then, by Allah's will, the infant Isa (A.S.) spoke:
"Indeed, I am the servant of Allah. He has given me the Scripture and made me a Prophet. He has made me blessed wherever I am and has enjoined upon me prayer and charity as long as I live." (Qur'an 19:30-31)
Thus, Isa (A.S.)'s first words declared his prophethood and his servitude to Allah, shattering false assumptions even before he could walk.

A Life of Miracles

As Isa (A.S.) grew, his life was a series of miracles, each a sign of Allah's power. He healed the blind and the leper, revived the dead by Allah's permission, and fashioned birds from clay, breathing into them to become living creatures — again by Allah's leave.
He was sent to the Children of Israel, a people who had long awaited a Messiah but whose hearts had become hardened. Isa (A.S.) preached the Oneness of Allah, compassion, mercy, and inner righteousness over mere outward rituals.

He said:
"Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path." (Qur'an 3:51)
Despite his miracles and pure teachings, many among Bani Israel rejected him, accusing him of sorcery, lies, and blasphemy. The scholars and leaders, fearing the loss of their power and status, plotted against him.

The Humility of Isa (A.S.)

Though he could command the forces of nature, Isa (A.S.) lived a life of incredible humility. He wore simple clothes, ate humble food, and often had no home to call his own. He moved from town to town, accompanied by a few faithful followers, known as Al-Hawariyyun (the disciples).
He taught that true richness lay not in gold and silver, but in purity of the soul.
He reminded people that what matters is the heart — sincerity, truthfulness, humility, and love for Allah.
His miracles were never for show; they were acts of mercy, signs to soften the hearts of people, urging them to believe and submit to their Creator.

The Plot Against Isa (A.S.)

As his following grew, so did the hatred of the corrupt elite. They conspired to kill him, hoping to silence the truth he spoke. However, Allah had a greater plan.
The Qur'an reveals a crucial point: Isa (A.S.) was not killed, nor crucified, but it was made to appear so. Allah raised him up, body and soul, into the heavens, protecting him from his enemies.

They did not kill him, nor did they crucify him, but it was made to appear so to them. Rather, Allah raised him unto Himself." (Qur'an 4:157-158)
Muslims believe that Isa (A.S.) is alive, kept by Allah in the heavens, and that he will return near the end of times to restore justice and defeat the forces of falsehood.

The Return of Isa (A.S.)

One of the profound aspects of Isa (A.S.)'s story in Islam is the belief in his second coming. He will return as a just leader, breaking the cross, killing the false messiah (Dajjal), and restoring the truth.
He will pray behind Imam Mahdi, not as a new law-bringer, but following the law of Prophet Muhammad (S.A.W.), confirming the unity of Allah's message across time.
Isa (A.S.) will live on Earth for a period, marry, have children, and then pass away like all humans. He will be buried, and believers will honor him.

Isa (A.S.): The Model of Surrender

In Islam, Isa (A.S.) is a model of what it means to be "Muslim" — one who submits to the will of Allah. His life is a testament to patience, purity, humility, and unwavering faith.
He is beloved not only because of his miracles but because of his unshakable trust in Allah, his compassion for people, and his refusal to seek worldly greatness.
Isa (A.S.) teaches that true strength lies not in armies or wealth, but in submission to the Creator, mercy to creation, and steadfastness on the path of truth.

Misunderstandings Clarified

Unlike Christian belief, Muslims do not believe Isa (A.S.) to be divine or the literal son of Allah. The Qur'an emphasizes:
"It is not befitting for Allah to take a son. Exalted is He! When He decrees a matter, He only says to it, 'Be,' and it is." (Qur'an 19:35)
He is honored as a Prophet and Messenger, one of the greatest among them, but always a servant of Allah, never a partner to Him.
This distinction is crucial: Islam upholds strict monotheism (Tawheed), and Isa (A.S.) himself taught nothing other than pure Tawheed.

Lessons from Isa (A.S.)

From his miraculous birth to his gentle calling, from his fierce stand against corruption to his deep humility, Isa (A.S.)'s life offers countless lessons:

- Purity of Heart: Isa (A.S.) never sought worldly gains. His heart was free from greed, his soul full of compassion.
- Trust in Allah: Even when surrounded by enemies, Isa (A.S.) trusted Allah's plan without fear.
- Kindness to Creation: He healed the sick, fed the poor, and embraced the outcasts.
- Speaking Truth to Power: He did not fear the rulers who hated him for exposing injustice.
- Hope in Trials: His story reminds that even when the world plots against you, Allah's help is near.

Conclusion: A Life of Light

The life of Prophet Isa (A.S.) in Islam is like a shining lamp in the darkness of human forgetfulness. His message was simple yet profound: Worship Allah alone, love one another, live humbly, and walk the path of righteousness.

His story does not end with his ascension; it lives on in the hearts of believers, in the promise of his return, and in the hope he inspires across centuries.

He is a bridge between the Prophets, a living sign of Allah's mercy and might, and a reminder that the truth will always rise, no matter how fiercely the world tries to bury it.

Isa (A.S.) is, and always will be, a symbol of purity, patience, and perfect submission to Allah, a model for all who seek the eternal light in a fleeting world.

PROPHET MUHAMMAD (PBUH) - KHATM-UL-AMBIYA

The Life of Prophet Muhammad (PBUH)

In the vast deserts of Arabia, under the shadow of barren mountains and endless skies, a man was born who would change the course of human history. Prophet Muhammad (peace be upon him) entered a world steeped in ignorance, tribal warfare, and moral decay. Yet from this seemingly hopeless soil would rise the finest blossom of humanity, whose fragrance of mercy, justice, and guidance would endure forever.

Early Life: An Orphan in the Desert

Muhammad (PBUH) was born in the year 570 CE in the noble tribe of Quraysh, in the city of Makkah. His father, Abdullah, had passed away before his birth, and his mother Amina would soon leave the world when he was only six. From his earliest days, Muhammad (PBUH) tasted the bitter loneliness of orphanhood. Yet, the divine wisdom that shaped his life ensured he was raised under the care of his loving grandfather, Abdul Muttalib, and later his compassionate uncle, Abu Talib.

The deserts became his early classroom. Sent as a baby to live among the Bedouins, Muhammad (PBUH) absorbed the purest Arabic tongue and the deepest lessons of survival, simplicity, and patience. The rawness of the environment, the scorching winds, and the starry nights all whispered to his soul about the Creator and the wonders of existence.

From a young age, he was known as "Al-Ameen" — the trustworthy. In a society where deceit and betrayal were rampant, Muhammad's (PBUH) honesty shone like a beacon. People trusted him with their wealth, their secrets, and their disputes.

The Silent Years: Preparation for a Great Mission

In his youth and early adulthood, Muhammad (PBUH) engaged in trade, earning a reputation for fairness and excellence. His impeccable character caught the attention of a noble widow, Khadijah bint Khuwaylid, who proposed marriage. Their union was not just a bond of love but a partnership built on mutual respect and shared values. Khadijah (RA) would later become his greatest supporter in the face of unimaginable trials.

During these years, Muhammad (PBUH) would often retreat to the cave of Hira, seeking solitude and reflection. The chaos of Makkah — idol worship, corruption, inequality — weighed heavily on his heart. His soul yearned for truth, for light to pierce the overwhelming darkness.

The First Revelation: Light in the Darkness

At the age of forty, during one of his retreats, the moment that would alter the destiny of humanity arrived. As he sat enveloped in thought, the Angel Jibreel (Gabriel) appeared and commanded: "Read!" Terrified, Muhammad (PBUH) responded that he could not read. The angel repeated the command, pressing him tightly until the words flowed: "Read in the name of your Lord who created."

Shaken, Muhammad (PBUH) rushed to Khadijah (RA), seeking comfort. Wrapped in a cloak, trembling, he revealed his experience. Khadijah, with firm conviction, reassured him: "By Allah, Allah will never disgrace you. You uphold ties of kinship, speak the truth, help the poor, and endure hardships."

Thus began the mission of the final Prophet, the seal of a long chain that included Nuh, Ibrahim, Musa, and Isa (peace be upon them all).

The Message: A Call to Truth

The first few years of Muhammad's (PBUH) prophethood were marked by quiet, secret invitation. Friends and family were the first to embrace Islam — Khadijah, his cousin Ali, his loyal friend Abu Bakr, and the servant Zayd ibn Harithah. These early believers were the foundation of a community that would grow to encompass the globe.

When commanded to preach openly, Muhammad (PBUH) stood atop Mount Safa and called his people to abandon idols, embrace the One God, and prepare for the Day of Judgment. The reaction was fierce. The Quraysh, guardians of the Kaaba and leaders of Makkah's trade, saw Islam as a threat to their power and wealth.

The persecution was brutal. The weak were tortured. Families disowned their kin. Stones and insults rained upon the Prophet (PBUH). Yet he remained steadfast, his heart illuminated by divine guidance and his mission fueled by boundless compassion.

Migration: A New Dawn

After over a decade of enduring cruelty, and after the tragic deaths of Khadijah and Abu Talib — his two greatest supporters — Muhammad (PBUH) found an unlikely group of supporters from the city of Yathrib (later called Madinah). They pledged to protect him and embrace Islam.

Thus came the Hijrah — the migration to Madinah — not a flight of fear, but a march of hope. In Madinah, Muhammad (PBUH) established the first Islamic state, governed not by tyranny but by justice and mutual respect among Muslims, Jews, and other tribes.

The Prophet (PBUH) became not just a spiritual leader but a statesman, a judge, a teacher, and a commander. He built bonds of brotherhood between the emigrants (Muhajirun) and the helpers (Ansar). The Constitution of Madinah stands today as a testament to his genius in forging a diverse, peaceful society.

The Trials of War

The Quraysh would not allow peace. Battles like Badr, Uhud, and the trench (Khandaq) tested the faith and resilience of the Muslims. At Badr, a small band of believers, outnumbered and ill-equipped, tasted victory against all odds. At Uhud, they faced painful lessons after initial success turned to setback. Through every trial, Muhammad's (PBUH) leadership remained a model of patience, consultation, and forgiveness.

Even during the most testing moments, such as the betrayal by some Jewish tribes or the plotting of the hypocrites, Muhammad (PBUH) upheld principles of justice. He did not allow hatred to blind him to fairness.

The Conquest of Makkah: Mercy at its Peak

After years of conflict, the Prophet (PBUH) marched toward Makkah with a vast army. Yet, there was no bloodshed. No vengeance. When he entered the city, victorious, he forgave his bitterest enemies, declaring, "No blame will there be upon you today. You are free."
The idols were destroyed, and the Kaaba was restored to its original purity — a house dedicated to the worship of the One God.

The Farewell Pilgrimage and Final Sermon

In the year 632 CE, Muhammad (PBUH) performed his first and only complete Hajj. Standing among a sea of pilgrims at Arafat, he delivered the Farewell Sermon — a timeless charter of human rights, justice, and morality.
He emphasized the sacredness of life and property, the equality of all races, the importance of treating women kindly, and adherence to the Quran and his Sunnah. His words still echo across time: "O people, no prophet will come after me, and no new faith will be born."
Shortly after returning to Madinah, Muhammad (PBUH) fell ill. Despite his sickness, he led the prayer as long as he could, and his final days were spent in humble worship and gentle advice to his companions.

The Final Breath

One morning, as the believers prayed, he lifted the curtain of Aisha's room and smiled at them. His face shone brighter than the full moon. It was a farewell smile. Later that day, in Aisha's arms, his noble soul departed this world, his mission complete.

The city plunged into grief. Umar (RA) could not believe it. Abu Bakr (RA) gently reminded them: "Whoever worshipped Muhammad, Muhammad is dead. But whoever worships Allah, Allah is Ever-Living."

His Character: A Mercy to the Worlds

Prophet Muhammad (PBUH) was the living Quran. His character was an embodiment of mercy, patience, generosity, humility, and justice. He forgave when revenge was within reach. He wept for his followers, known and unknown. He served his family, mended his clothes, and never sought glory for himself.

He taught by example. Whether feeding the poor, visiting the sick, or praying deep into the night, every action reflected sincerity and devotion. His laughter was gentle, his anger only for the sake of truth.

No matter how much power he gained, he lived simply — sleeping on mats, eating dates and water, and praying until his feet swelled.

His Legacy: A Light That Never Dims

Fourteen centuries have passed, yet the message of Muhammad (PBUH) continues to guide billions. His words fill libraries. His example shapes lives. His mercy touches hearts across continents and generations.
He left behind no wealth, no empire of gold, but a treasure greater than all: the Quran and his Sunnah. Through them, humanity can find the path back to its Creator, the path of dignity, peace, and salvation.

He was the seal of the Prophets, yet his light continues to shine, reminding humanity that amid darkness, there is always a way to God — a way illuminated by the life and legacy of Muhammad, the Beloved of Allah.

PART 6 - SHIJRA-E-INAYTIYA-WA-NASIHAT-E-BUZURGAN (AUTHOR'S FAMILY AND TEACHINGS OF SAINTS)

Whispers of the Wise: 100 Spiritual Teachings for the Seeker's Heart

1. The heart's lamp is lit by humility, and it alone can illuminate the path of truth.

2. True devotion blooms when love waters the soul more deeply than mere words ever can.

3. In stillness and prayer, the garden of the heart finds its sweetest peace.

4. Service to humanity is the silent whisper of God heard by every grateful ear.

5. Every hardship is a gift veiled in trial, guiding the seeker closer to the Creator.

6. Kindness is a flower in the soul that never fades, even when life's storms drench the garden.

7. One who remembers God in moments of ease is like a lamp whose light never dims in darkness.

8. Patience is the wine that softens life's bitterness and turns every test into a lesson of grace.

9. Humility is the crown the soul wears before the throne of the Divine.

10. Love without hope is like a star in daylight; faith gives it reason to shine.

11. The flame of faith burns brightest in the darkness of hardship.

12. To know knowledge is to admit how little we truly understand in the presence of the Infinite.

13. Generosity is the outward breath of a grateful soul, enriching both the giver and the receiver.

14. A heart at peace sees beyond this world and hears the eternal melodies of the Divine.

15. Justice without mercy is like a sun that scorches rather than heals.

16. Let gratitude to Allah be the melody on your lips, for each moment is a verse in the symphony of blessings.

17. Seek the Divine in every humble act; God is often found in the simplicity of compassion.

18. The eyes are a veil to the spirit; true vision comes when one learns to see with the heart.

19. When the ego is humbled, the doors of wisdom swing wide open.

20. In the company of saints, even silence becomes a sacred prayer.

21. The morning breeze is a reminder: every day is a fresh chance to seek Allah's pleasure.

22. Anger consumes the heart like wildfire; patience waters it gently and restores calm.

23. A single act of love can echo in eternity beyond the reach of death and time.

24. Prayer is the soul's conversation with its Maker; speak often and listen with humility.

25. True wealth is measured in compassion, not coin; the richest one is most generous.

26. Inner purity is the gold that shines in the darkest midnight of the soul.

27. Even the smallest kindness, like a pebble in water, creates ripples across the world.

28. When you feed the hungry or comfort the broken, you are feeding and comforting the Divine within.

29. The heart that dances with gratitude also knows the melody of joy in every season.

30. Seek knowledge with hunger, and you will taste the sweetness of understanding.

31. Silence in remembrance is a garden where divine secrets blossom.

32. The wings of faith carry the heart over the storms of doubt.

33. Serve humanity not for praise, but as a prayer in action that pleases Allah.

34. A loving heart is a mirror reflecting the beauty of the Creator in every face it sees.

35. When pride falls away, the light within one's soul reveals the face of Truth.

36. Remembering God with each breath makes the ordinary moments sacred and eternal.

37. Only when the self is emptied does the universe of God fill the heart.

38. The fire of love burns away the veils that blind the eyes to the Beloved.

39. Be gentle with others; every heart carries an unseen wound.

40. The fragrance of piety follows those who walk in Allah's path like a trail of blossoms.

41. True prayer is when the soul speaks and the heart listens, beyond words and forms.

42. A seeker's journey is guided by sincerity; every step taken in truth brings one closer to the Divine.

43. Wisdom is the treasure found by those who dive deep into the ocean of the heart.

44. When you forgive, you release a captive soul — sometimes your own.

45. The path of love is both a razor and a blessing; it cuts the ego and stitches the heart to the Divine.

46. Humbleness is the bridge between earth and heaven, where the servant meets the Master.

47. Measure a life by the compassion it sows, and you measure it by the presence of God in it.

48. Time spent in silent reflection is an offering sweeter than words of praise.

49. In giving to others, we draw nearer to the source from which all bounty flows.

50. The heart's true language is shown through kindness, even when tongues are silent.

51. Blessings grow in the soil of patience, watered by trust and resilience.

52. The flame of divine love is kindled in hearts willing to endure humble trials.

53. When the ego is silent, the soul's voice sings the praise of the Creator without effort.

54. Worldly desires may cast a shadow, but they cannot extinguish the light of a soul ablaze with faith.

55. Through acts of mercy, we trace the hidden path of Divine love on earth.

56. Each breath of prayer softens the mirror of the heart until it reflects the face of God clearly.

57. One who plants seeds of knowledge in a child is writing verses in the scripture of eternity.

58. Do not let the world judge the taste of your faith; its sweetness is best savored alone with the Divine.

59. When anger arises, remember that even mountains erode to dust under the weight of patience and humility.

60. Ears filled with remembrance can hear the silent music of the soul.

61. The wise keep their hearts open like night skies, revealing countless stars of gratitude within.

62. Devotion is a torch passed from heart to heart, lighting every dwelling of faith.

63. A sincere heart carries more weight than a mountain of prayers spoken without feeling.

64. The color of charity is light; it dispels the darkness around us one gesture at a time.

65. When desires fade, a person truly lives; when the self is conquered, the heart truly breathes.

66. Seek knowledge as you would water, for the thirsty soul that drinks becomes forever nourished.

67. Hold fast to compassion; it is the compass that never fails those lost on life's journey.

68. A smile shared with the brokenhearted is like a sacred hymn sung silently in service to God.

69. The temple of the heart is built on pillars of honesty, kindness, and remembrance of the Divine.

70. Boundaries of religion are narrow walls; the light of love flows over them freely into every heart.

71. Turn your face to God like a flower seeking the sun, and you will never be in darkness.

72. Love without measure, and you will find your own measure overflowing in grace.

73. Solitude with God speaks volumes to the heart that the noise of the world cannot drown out.

74. Each evening's sunset is a reminder that Allah's mercy can paint the sky with hope even after the longest day.

75. Patience is the robe that covers the soul in dignity while storms of life rage around it.

76. Be a lantern in the darkness of ignorance for those who wander without guidance.

77. The lips of wisdom speak softly, but their echoes are heard by generations that crave light.

78. Fix your eyes on virtue like a pilgrim seeking a distant shrine, and the journey will bless your every step.

79. Even as a brick of darkness blocks the sun, truth will make a crack and let light through.

80. When despair feels deepest, remember that dawn quietly prepares to paint the world anew.

81. Speak the truth softly and with love; even the harshest words can break the wings of peace.

82. The legacy of a righteous life is not in stone monuments, but in hearts touched and lives uplifted.

83. By serving others selflessly, a believer becomes a link in the chain of God's compassion on earth.

84. Greed is a thief that steals the heart's treasure; contentment guards it with unwavering loyalty.

85. When the world seems cruel, remember that a loving smile is a quiet revolution of faith.

86. A lamp kindled in one soul can light countless others without lessening its own flame.

87. True power lies in mastery over the self, not in domination of others.

88. Hope is the anchor that holds the soul firm on the tides of uncertainty.

89. Bear trials with a cheerful heart, for the fragrance of patience is most sweet when suffering is greatest.

90. In the quiet devotion of each moment, the seeker discovers the eternal Divine presence guiding every step.

91. The seeker finds that the world is a school; each hardship teaches the lessons unseen in comfort.

92. Mercy to the lowly is a means to see one's arrogance melt like snow before spring.

93. When knowledge and humility walk together, they pave the road to the Divine.

94. Remain humble and patient in prosperity and despair alike, for both are teachers in disguise.

95. Charity is the bridge that leads a heart to the soul's inner garden of contentment.

96. The hardest prison is the ego; humility is the key that breaks its bars.

97. In every tear of repentance, a flower of forgiveness blooms in the garden of the heart.

98. Like the morning sun dispels dew, constant remembrance of God clears the soul's darkness.

99. A moment of reflection is worth more than years of speech; it is the echo of eternity within us.

100. Seek the pleasure of Allah, and you will find that every sorrow transforms into wisdom.

SHIJRA-E-ALIYAH-HAZRAT-NAQSHBANDIYAH-MUJADDIDIYAH-QUDUS-ALLAH-TA'ALA-ISRAR-HIM

- The Messenger of Allah, Prophet Muhammad (peace and blessings be upon him.
- Hazrat Abubakar siddiq radiallahu ta'ala anhu.
- Hazrat Salman al-Farsi (may Allah be pleased with him)
- Hazrat Qasim ibn Muhammad ibn Abu Bakr as-Siddiq (may Allah be pleased with him)
- Hazrat Imam Ja'far as-Sadiq (may Allah be pleased with him)
- Hazrat Shaykh Abu Yazid al-Bistami (may Allah be pleased with him)
- Hazrat Khawaja Abu al-Hasan al-Kharqani (may Allah be pleased with him)
- Hazrat Khawaja Abu Ali Farmadi (may Allah be pleased with him)
- Hazrat Khawaja Abu Yusuf al-Hamadani (may Allah be pleased with him)
- Hazrat Khawaja Abdul Khaliq al-Ghujdawani (may Allah be pleased with him)
- Hazrat Khawaja Arif ar-Riwakri (may Allah be pleased with him)
- Hazrat Khawaja Mahmood al-Injir al-Faghnawi (may Allah be pleased with him)

- Hazrat Khawaja Ali Ramitani (may Allah be pleased with him)

- Hazrat Khawaja Muhammad Baba as-Samasi (may Allah be pleased with him)

- Hazrat Khawaja Sayyid Amir Kulal (may Allah be pleased with him)

- Hazrat Bahauddin Naqshband al-Bukhari – Master of Masters, Guide of Guides, Imam of the Path, Helper of Creation, Caliph of Allah (may Allah be pleased with him)

- Hazrat Khawaja Alauddin Attar (may Allah be pleased with him)

- Hazrat Mawlana Yaqub al-Charkhi (may Allah be pleased with him)

- Hazrat Khawaja Ubaydullah Ahrar (may Allah be pleased with him)

- Hazrat Mawlana Zahid (may Allah be pleased with him)

- Hazrat Khwaja Darwesh Muhammad (may Allah be pleased with him)

- Hazrat Mawlana Khwajgi Amkangi (may Allah be pleased with him)

- Hazrat Khwaja Muhammad Baqi Billah (may Allah be pleased with him)
- Imam, Founder, Reviver of the Second Millennium, Leader of the Path, the Honorable Sheikh Ahmad Sirhindi (may Allah be pleased with him)
- Qayyum of the Elevated Path, Hazrat Khwaja Masoom Boodi, whose names are exalted
- Sultan al-Awliya, the Honorable Sheikh Syed Talih bin Muhammad Yamali Barai Shah Aali
- Hazrat Syed Noor Muhammad Badayuni (may Allah be pleased with him)
- Hazrat Shamsuddin Habibullah
- Hazrat Mirza Jan Janan Mazhar Shaheed Alawi (may Allah be pleased with him)
- Rasulahi Bi-Hurmat Badama'i Al-Thalith ‘Ashar Kharij ‘Ashar Na’ib Khayr al-Bashar Khalifa Khuda Marj Shari’at
- Muhammad Mustafa Haq Maulana Abdul Alim Wana Aalam-e-Ali Alvi Loe Raziyallahu Anhu
- Qayyum Zamani Qutb-e-Jahan Awant Mahboob-e-Hamid

- Hazrat shah Abu Saeed Mujaddadi Dehelvi radiallahu ta'ala anhu
- Hazrat Shah e Ahmad Saeed Mujaddadi Dehelvi radiallahu ta'ala anhu
- Hazrat Mawlana molvi Muhammad Irshad Hussain SAHAB Mujaddadi radiallahu ta'ala anhu
- Hazrat Mawlana molvi hafiz Shah Muhammad Inayat Ullah khan sahab radiallahu ta'ala anhu
- Hazrat molvi Imdad Ullah Khan rahmatullahi alaihi
- Hazrat mufti Muhammad Wahid Ullah Khan Inayti sahab rahmatullahi alaihi
- Hazrat molvi Muhammad Aziz Ullah Khan Danish Inayti rahmatullahi alaihi

NOTABLE WALIULLAH OF INAYTIYA

HAZRAT MOLVI HAFIZ SHAH MUHAMMAD
INAYAT ULLAH KHAN SAHAB NAQSHBANDI

The Illustrious Life of Hazrat Syedi Murshidi Maulana Hafiz Inayatullah Khan

Hazrat Syedi Murshidi Maulana Hafiz Inayatullah Khan, a revered figure, was of Afghan descent. His family hailed from the esteemed Anchal Banda in Buner, Afghanistan, renowned for their profound knowledge, piety, and spiritual excellence. The family's legacy of producing distinguished scholars and judges continued unabated, with notable figures like Qazi Muazzam Khan, who earned widespread recognition for his intellectual prowess.

A Family of Spiritual Legacy

Hazrat's great-grandfather, Sheikh Rahmat Khan, settled in Rampur, India, after migrating from Afghanistan. He earned the respect and admiration of the ruling Nawab, Faizullah Khan, due to his exceptional abilities and piety. Following the Nawab's demise, Sheikh Rahmat Khan maintained a close relationship with Nawab Nasrullah Khan but eventually left Rampur due to differences. He then formed a bond with Nawab Amir Khan of Tonk and became the commander of his army.

A Life of Spiritual Devotion

Sheikh Rahmat Khan was not only a skilled military leader but also a devout and humble individual. He had a special affinity for Sufis and saints, often hosting them and serving them with great reverence. This devotion to the spiritual elite earned him a special place in the hearts of the righteous. As a result, his lineage produced a remarkable saint, Hazrat Hafiz Inayatullah Khan.

The Birth of a Saint

A notable saint, Hazrat Jawan Sahib, visited Sheikh Rahmat Khan's abode and prayed for his Afghan wife to conceive a child. A year later, a son, Habibullah Khan, was born. Hazrat Jawan Sahib revisited the family and prophesied that Habibullah Khan would be the father of a great saint. This prophecy was fulfilled with the birth of Hazrat Hafiz Inayatullah Khan.

A Legacy of Piety and Knowledge

Hazrat Hafiz Inayatullah Khan's family was known for their piety, knowledge, and spiritual excellence. His father, Habibullah Khan, was a fortunate individual who enjoyed a life of prosperity and spiritual growth. He was a disciple of Hazrat Bhoora Mian Sahib and had a close relationship with Mulla Faqir Akhund Sahib. Habibullah Khan's life was marked by his devotion to God and his commitment to raising a family of pious and knowledgeable individuals.

A Blessed End

The most significant blessing for any individual is to meet their demise with faith and steadfastness, earning the mercy and forgiveness of the Almighty. Habibullah Khan's date of passing, as inscribed on his tomb, seems to reflect his blessed end.

Early Education and Spiritual Pursuits

After completing his initial education, Hazrat Hafiz Inayatullah Khan embarked on the noble journey of memorizing the Holy Quran. He successfully memorized the entire Quran, with 18 parts under the guidance of Hafiz Muhammad Inayatullah Khan and the remaining 12 parts under the tutelage of Hafiz Muhammad Akbar Khan. Both of these esteemed teachers were renowned for their expertise in Quranic recitation in Rampur.

Mastering the Art of Quranic Recitation

Following his Quranic memorization, Hazrat further honed his skills in the art of Tajwid and Qirat under the guidance of Qari Abdul Rahim, a distinguished student of Hazrat Maulana Jamaluddin Sahib. Hazrat's recitation of the Quran was characterized by a unique simplicity and fluency, which brought solace and spiritual delight to those who listened.

Pursuing Higher Education

After completing his Quranic studies, Hazrat pursued higher education in Persian and other subjects under the guidance of esteemed teachers like Maulvi Karim Bakhsh. As he grew older, his innate sense of wonder and introspection only deepened. Despite his family's wishes for him to follow a more worldly path, Hazrat remained detached from worldly pursuits, drawn instead to the divine presence.

Divine Providence

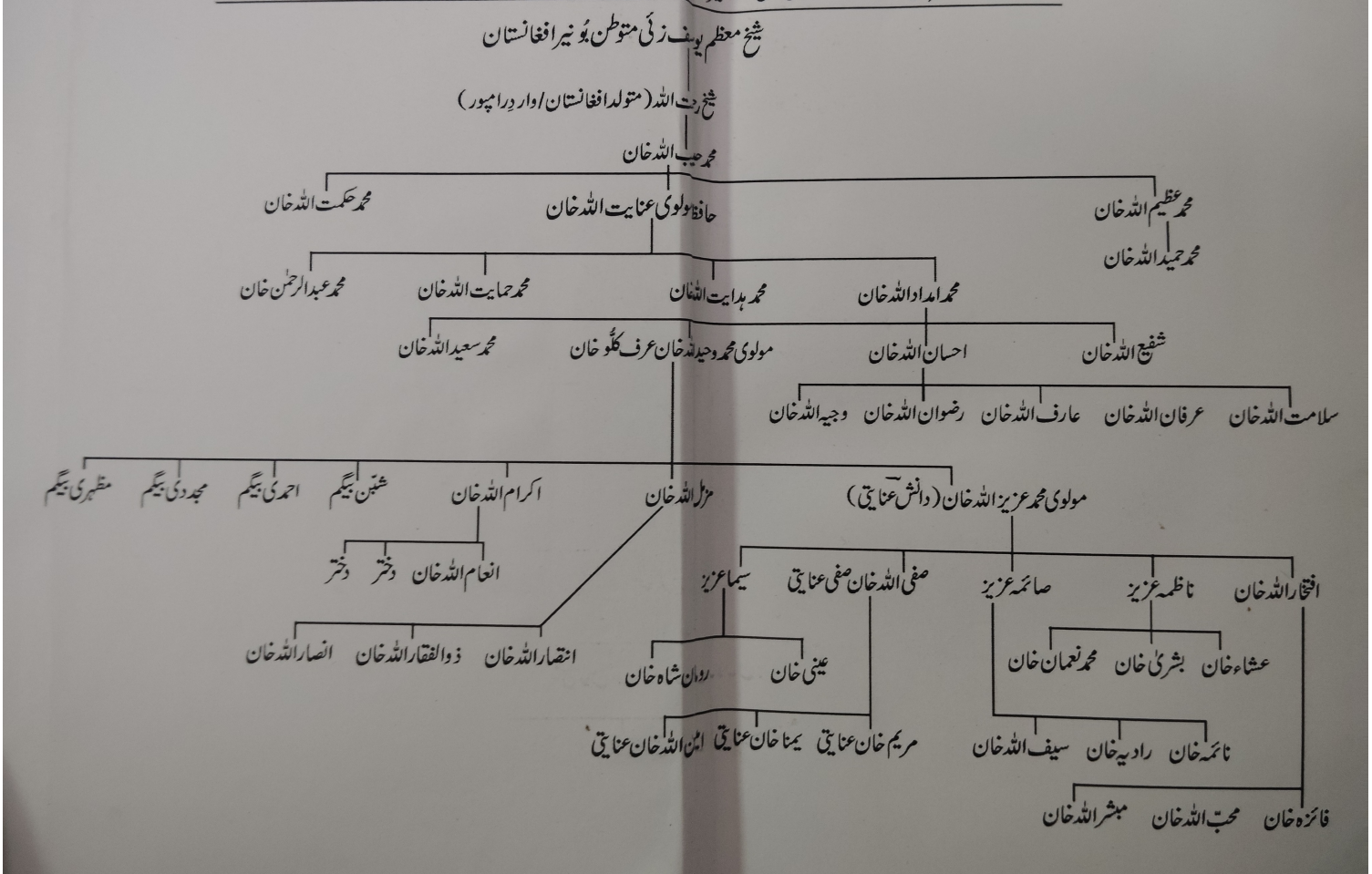
As fate would have it, Hazrat's life took a significant turn when he was 18 years old. It was then that Hazrat Qibla Alam Maulana Irshad Hussain Sahib arrived in Rampur from Madina Sharif, and divine providence brought Hazrat Hafiz Inayatullah Khan to his service. This marked the beginning of a new chapter in Hazrat's life, one that would lead him to attain spiritual heights and realize his full potential.

SHIJRA-E-MOLVI-WA-HAFIZ-E-NAQSHBAND-E-INAYTIYA

- KHALIFA MUAZZAM KHAN BUNAIR AFGHANISTANI
- HAFIZ RAHMAT ULLAH KHAN
- HAFIZ HABEEB ULLAH KHAN
- HAZRAT MOLVI HAFIZ SHAH WALI INAYAT ULLAH KHAN (ABBA MIYA)
- HAZRAT MOLVI MUHAMMAD IMDAD ULLAH KHAN INAYTI
- HAZRAT MUFTI MUHAMMAD WAHEED ULLAH KHAN INAYTI
- HAZRAT HAFIZ AHSAN ULLAH KHAN
- HAZRAT HAFIZ KHALEEL ULLAH KHAN
- ILHAJ HAZRAT MOLVI MUHAMMAD ULLAH KHAN NAQSHBANDI INAYTI
- HAZRAT MOLVI MUHAMMAD AZIZ ULLAH KHAN INAYTI
- HAZRAT HAFIZ SHAREEF ULLAH KHAN
- HAZRAT MOLVI MUHAMMAD OBAID ULLAH KHAN NAQSHBANDI INAYTI
- HAZRAT HAFIZ JUNAID ULLAH KHAN
- HAZRAT HAFIZ ZAFAR ULLAH KHAN
- HAZRAT HAFIZ IMAD ULLAH KHAN
- HAZRAT QARI ATIQ ULLAH KHAN
- HAZRAT MOLVI ATF ULLAH KHAN UTFI KHAN
- HAZRAT HAFIZ AHRAM ULLAH KHAN INAYTI

SHIJRA-E-SHAH INAYAT ULLAH KHAN
AULAD E AWWAL

سلسلۂ نسب خاندانِ یوسف زئی / اسمٰعیل زئی / بُونیر وال / کا کاخیل - جدِ امجد خلیفہ شیخ معظم یوسف زئی متوطن بُونیر افغانستان



نتمنى أن يكون هذا الكتاب قد فتح لك آفاقاً جديدة من المعرفة والفهم، وأن تكون قد وجدت فيه ما يلهمك ويثري تجربتك

We hope that this book has opened new horizons of knowledge and understanding for you, and that you have found in it what inspires and enriches your experience.